

Amudhanaar's

SRI RAAMAANUJA
NOOTRANDHAADHI

Kethandapatti Nallaan Chakravarthy
K.R. KRISHNASWAMI

Paduka Krupa
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11. 32

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DEDICATION

My aachaarya, His Holiness Srimad Andavan, completes the age of 70 years to-day, the 8th June 2005. The aachaarya has been rendering yeoman service to the community at large. I have great pleasure in dedicating this book 'Sri Raamaanuja Nootraandhadhi' to His Holiness on this happy occasion. It is indeed highly appropriate and opportune that this book which glorifies 'kainkaryam' to one's aachaarya is being dedicated to His Holiness - a humble dedication by one of his shishyas.

*Paarthiva, Vaikaashi
Thiruvaadhirai
(8 June 2005)*

K.R. Krishnaswami

The author is extremely thankful to Sri Sri H.H. Rangapriya Swamigal for his most appropriate foreword and the enlightening message contained therein.

FOREWORD

By His Holiness Sri Sri Rangapriya Mahadeshika Swamigal

श्री:

Srimathē Raamaanujaaya Nāmaḥ
Srimathē Nigamaantha Mahadesikaaya Nāmaḥ
Srimathē Srinivaasa Mahadeshikaaya Nāmaḥ
Sri Brahmathanthra Pārakaala Gurubhyō Nāmaḥ
Srimathē Sri Ranga Mahaayoginē Nāmaḥ

We welcome with Naarayana Smaranas this beautiful edition of Sree Raamaanuja Nootrandhaadhi adorned with the original text in Tamil, Kannada and English, as well as word-by-word meanings and explanatory notes in English. The author himself at the outset puts forth the salient features of the sacred work and its significance in our devotional literature. We commend this excellent work to all the members of the Srivaishnava fraternity, who have taken refuge in the Lotus-feet of Bhāgavaan Sri Raamaanujaacharya.

The author's acknowledgement to previous commentators on the text shows his honesty and humility. The Raamaanuja Nootrandhaadhi shines as the final part of the illustrious Dravida Divya Prabhandham and serves as a divine composition for recitation during the Utsava-outings of the Lord and the aacharyas.

These verses conjure up before our mind's eye the resplendent picture of the great aachaarya Bhagavaan Raamaanuja, his golden character, and his position as an aachaarya par excellence. They also served as an inspiration to later stothra-works such as : Yathiraja Vaibhavam, Yathiraja Prapatthi, and Yathiraja Bhajanam. The revered Vedantha Desika himself prays to God to qualify him to sing these verses.

The following are the qualifications of an aacharya, according to Sri Vedantha Desika :

1. An acharya should be an accomplished soul.
2. He should belong to a good tradition.
3. He should be firm-minded and be free from sins.
4. He should be a man of light and learning.
5. He should have seen the truth face-to-face.
6. He should be rooted in 'sattva guna'. He should be truthful in thought, word and deed.
7. He should be leading a saintly life as described in the shastras.
8. He should be free from ostentation, envy and jealousy.
9. He should have conquered the senses.
10. He should be an ocean of mercy.
11. He should have the closest and long-stretching relation with his disciple.
12. He should correct the disciple when the latter goes out of the way. He should remove the darkness of ignorance and destroy the sins in his disciple, thereby lifting him to the position of spiritual equality.
13. He should be considered by the disciple as God himself.
There is no god greater than such an acharya :

“ಆಚಾರ್ಯಾದಿಹ ದೇವತಾಂ ಸಮಧಿಕಾಂ ಅನ್ಯಾಂ ನ ಮನ್ಯಾಮಹೇ”

"aacharyaadiha devataam sámádhikaam anyaam namanyaamáhē"

Sree Raamaanuja, as portrayed in Nootrandhaadhi, was the home of all the above virtues. Though very soft towards the devotees of true religion, he was a terror to the followers of six heretic faiths, like the charvakas, whom he purified. He was free from all blemishes and a home of all that is good and golden.

Works on the life and works of the revered Raamaanuja can be counted on our fingers. The Raamaanuja Nootrandhaadhi was a contemporary work of Sri Raamaanuja, written by one who was one of the closest to him. The Raamaayana and Vishnu Sahasranama were recited in the presence of their heroes themselves, receiving their approval and blessings.

The same is the case with Raamaanuja Nootrandhaadhi. The authenticity of this blessed work is unquestionable. The Svethaasvathara Upanishad declares that he alone gets enlightenment [on the teaching of the Upanishads] who has the greatest devotion to the Lord and has the same devotion to the spiritual teacher.

Sri Raamaanuja was like a father, mother, son, friend, teacher, master, assets and even the very self to his disciples. His ability to lead his disciples to liberation is beautifully pictured in the following anecdote in his life :

'Once the child prodigy Raamaanuja was very eager to know from Lord Varadaraja Himself whether he would attain Moksha or not. He sent his heartfelt application of enquiry to the Lord Himself through his dearest devotee Thirukkacchi Nambi and, lo ! and behold, he received the following reply : "whether Raamaanuja gets liberation or not, is a different matter, but we assure liberation to all those who are recommended for salvation by Raamaanuja".'

In its faith and devotion to the aacharya, the Raamaanuja Nootrandhaadhi can be compared to the lyric Kanninun Shirutthaambu of Madhura Kavi, in which the poet praises the teacher Nammaazhwaar as being equal to God and even superior to God.

The "Gayathri" is hailed as the mother of Vedas, (Vedamaataa) and the greatest among the manthras : "Na Gayathrya samomanthrah". When chanted with devotion, 108 times, with an understanding of its meaning, it bestows all the fourfold goals of life. Same is the case with chanting of the Raamaanuja

Nootrandaadhi with 108 verses, and having the sacred name of Raamaanuja imprinted in every stanza of the lyric. It is highly praised as 'Prapanna Gayathri'.

The commentary of the author, Sri Nallaan Chakravarthy Krishnaswami, inspiring this spirit in the hearts of devotees is undoubtedly a praiseworthy book. May it bring name and fame to the author like his other works for the glory of Sree Raamaanuja Darshanam and Sreevaishnava Dharma.

With Naarayana Smaranam

Sri Sri Rangapriya Sreeh

Sree Sree Astanga Yoga
Vijnana Mandiram

Ashada Shukla Ekadasi
17th July 2005

PREFACE

'Sri Raamaanuja Nootrandhaadhi by Thiruvarangatth-amudhanaar (Amudhanaar, to be short) is a very important book of hymns on Sri Raamaanuja forming the last composition in 4,000 Divya Prabhandham. One would do well to recall that just as Raamaayana was sung in the presence of Sri Raamaa Himself, this work also has had the distinction of being recited in front of Sri Raamaanuja, who in fact permitted it to be included under the Divya Prabhandham of Aazhwaars.

Unfortunately, we do not have many authentic works telling us about Sri Raamaanuja, and his unique and remarkable achievements, which changed the course of the lives of multitudes ; and woefully even poorer is the number written by contemporaries or near-contemporaries. Nootrandhaadi has the distinction of being written during his lifetime by someone who had become very close to him.

Sri Raamaanuja Nootrandhaadhi stands alongside 'Sri Kanninun Shirutthaambu' of Madhura Kavi Aazhwaar, both devoted to the undivided loyalty to an aachaarya by even consigning the Lord Himself to a corner ! While the former runs into 108 stanzas, the latter has a mere 11 stanzas. Just like Madhura Kavi who says that the perfect soul of Thirukkuruhoor (Sri Nammaazhwaar) is all that that is material and important in this world, so does Amudanaar proclaim that there is nothing beyond Sri Raamaanuja.

Amudanaar's Nootrandhaadhi has the name of Raamaanuja etched in each stanza and he has raised it to the level of Gaayathri - some people call it as 'Prapanna Gaayathri' - the third thanian has compared the Raamaanuja's name with Gaayathri (or Saavithri, meaning the same.)

Amudanaar has composed the Nootrandhaadhi in Kalitthurai Andhaadhi style. The picture painted about himself is not far from our own - caught in the web of material enjoyments etc. resulting in our negligence to ponder over 'here and hereafter'. Just as Sri Raamaanuja readily uplifted Amudanaar, there are aachaaryas even

to-day keenly waiting to help us to overcome the cycle of births and deaths by getting us sharanaagathi at the lotus feet of the Lord.

To enable the preference of the reader for the script he is most comfortable with the original text (moolam) has been given in three languages : Tamil, Kannada and English. The word-to-word meanings and explanations are provided in English. I have had recourse to refer to three important books on the subject : Pillai Lokachaarya's commentary as edited by Kandhā dai Thiruvēkataaachaary in Tamil (1889), Utthamoor Viraraaghavachaarya's book in Tamil (1975) and Mysore Andavan's book in Kannada (1959). As usual, I have drawn on the support from my wife, Smt. Vasanthi, in referring to relevant portions in Tamil books.

The DTP work has been ably handled by Ms. Sudha - I thank her and Sri S. Swaminathan of M/s. Sri Maruthi Graphics. My thanks are also due to Sri A. Sharada Prasad and Sri Kiran for timely printing and cover- design respectively.

K. R. Krishnaswami

INTRODUCTION

1. Nootrandhaadhi - Charama Prabhandham :

The devotional outpourings of the 12 aazhwaars go under the name of 'Naalaayira Divya Prabhandham'. The subject work by Amudanaar forms the last part of this collective work (Charama Prabhandham) and it has to its credit of being heard by the one on whom it was written thereby obtaining what may be termed 'a seal of approval'. Further this holy work was authorised to be included under Divya Prabhandham by Sri Raamaanuja himself. Vedantha Desika makes mention of the author and this work in his 'Prabhanda Saara' thus :

*.....mun, bhoosurarkōn thiruvarangatthamudanaarun
ponnadimēl andhaadhiyaaha pōtri peshiya nāl kalitthurai
nōotthettu paattum pizhaiyárávē yenakkarul shey pēnineeye !*

Here Vedantha Desika requests Sri Raamaanuja to bless him to be able to recite the Nootrandhaadhi regularly, without break. Such is the holiness of this work !

2. An Important Source Book :

Amongst the prominent source books on Sri Raamaanuja which provide an authentic picture of Sri Raamaanuja, there are only a few ! One can cite besides Nootrandhaadhi, Vedantha Desika's 'Yethiraaja Sapthathi' (74 slokas), Manavaala Maamuni's 'Yethiraaja Vimshathi' (21 slokas) and Váduhanambi's 'Yethiraaja Vaibhavam' (114 slokas). All the works eulogise Sri Raamaanuja's contribution in developing Vishistaadvaita Philosophy and Raamaanuja being described as 'samsthaapana aacharya' of the concept of Lord Srīman Naaraayana being the Supreme Lord and everything being subservient to Him.

3. Amudanaar, the Composer:

Amudanaar belonged to a family bearing the name 'Moongilkudi'. He was born under the star 'hastham' in the tamil month of Panguni, and the year of birth is not known.

He (as also his ancestors) served Lord Ranganaatha at Sri Rangam and his name Thiruvarangattamudanaar owes to this connection with Sri Rangam Temple.

He was well-versed in 'shastras' and 'Prabhandham' and deserved the prefix 'Ubhaya Vedanthin'. He came to be known as 'Peria Koil Nambi' and he had become a 'purohitha' for the temple wielding great influence amongst the people.

4. Initial Discord with Sri Raamaanuja :

Interestingly the period prior to his becoming a 'shishya' of Raamaanuja / Koorathalwaan, there seems to have been some 'unwelcome vibes', between the two. To the chagrin of Sri Raamaanuja, Amudhanaar's position of being a purohita witnessed, or was interpreted as, interference in Raamaanuja's activities. It is said that The Lord Ranganaatha Himself appeared in a dream, to Raamaanuja and pleaded on behalf of Amudhanaar ! Raamaanuja was said to be preparing himself to leave Sri Rangam. However as he was thinking loudly of discussing the matter with his shishya Koorathalwaan, Amudhanaar had come to (recognise and) realise the greatness of Sri Raamaanuja, whose fame was spreading far and wide. He came to Raamaanuja and sought to become his shishya, but the former asked his 'shishya' Koorathalwaan to take charge of Amudhanaar and accept him as his 'shishya'.

As desired by Raamaanuja, Amudhanaar became wholeheartedly Koorathalwaan's shishya. With time Koorathalwaan prevailed upon Amudanaar to hand over the temple keys to Raamaanuja setting at rest the discord that had existed before.

5. Kálitthurai Style :

Amudhanaar has composed the nootrandhaadhi in Kálitthurai andhaadhi style. As in the case of any andhaadhi style the last word of the previous hymn becomes the first word of the succeeding hymn. For example – the last word of the previous hymn : Sholluminē (43) becomes the first word of the next hymn : Shollaar.....(44). This helps in memorising the text.

6. Reciting Nootrandhaadhi :

The style of reciting nootrandhaadhi calls for some practice and when sung properly it is quite appealing. As in the case of other Prabhandham works, this also calls for the help of a teacher.

It is the accepted practice of the 'bhaagavatha goshti' to sing Nootrandhaadi during 'Thirunakshathram' festivals of aazhwaars/aachaaryas and is the preferred prabhandham during Lord's outing (purappaadal / Thiruvedhi Uthsavam). In fact, the Prabhandha goshti leads the Lord while Veda goshti follows him from behind.

PRAPANNA GAYATHRI

Sri Raamaanuja Nootrandhaadhi comprising 108 hymns by Amudhanaar is deemed 'Prapanna Gayathri' calling for daily paaraayanam in one's life. This charama prabhandham (i.e. appearing last in Divya Prabhandham) containing the gist of teachings of the twelve aazhwaars has Raamaanuja's name imprinted in each pasuram or hymn - the holiness and great qualities of Raamaanuja had such a profound effect on Amudhanaar, his outpourings zeroed in on that 'thaaraka naama' which ought to have sounded like Gaayathri mantra to him. Gaayathri mantra must have been close to the heart of Raamaanuja who had mastered the core of all Vedas and Upanishads and it is therefore not inappropriate for Amudhanaar to raise the name of Raamaanuja to stand alongside Gaayathri : to the Lord Himself Gaayathri meant the best of poetry (Gaayathri Chandsaam aham : Gita : ch 10/25). Amudhanaar has expressed in his Nootrandhaadhi that Raamaanuja achieved whatever Raama and Krishna could not do viz. reforming vast groups of people to realise who the Supreme Lord was and what was their goal in life. Looking from that angle, the chanting of the name 'Raamaanuja' ought to bring immense benefits to the 'adhikaari' just like Gaayathri.

The term 'prapanna' presupposes that we are all subservient to the Lord having undergone sharanaagathi. The third 'thanian' talks about the power of uttering 'Raamaanuja' comparing well with Gaayathri (or Savithri, meaning the same). After all Gaayathri calls for one's intellect to be utilised for good deeds (Dhiyo Yōnah Prachōdhayaa aath) and so do the teachings of Raamaanuja inspire one to climb up the spiritual ladder.

THE NOOTRANDHAADHI AND KANNINUN SHIRUTTHAAMBU

There are three supreme examples of undivided loyalty to the aachaarya (bhaagavatha seshathva) and each one almost represents a 'yuga'. The first one from Threthaa yuga is none other than the celebrated relationship between Shatrugna-aalwaan and Bharatha-aalwaan, the former having taken the latter as his aachaarya ; the younger brother despite being aware of Sri Raama's loftiness could not see beyond Bharathaalwaaan. He practised bhaagavatha seshathvam unfailingly.

Towards the end of the Dwaapara yuga, there appeared Madhura Kavi, who became a consummate shishya to Sri Nammaazhwaar. He wrote a mere 11 hymns, titled 'Kanninun Shirutthaaambu', which, due to its extraordinary message, has become a passport or entry gate for throwing open the delightful Prabhandham of Sri Nammaazhwaar's Thiruvoimozhi, described as Draavida Veda Saagaram. Madura Kavi declares in his Kanninun Shirutthaaambu -

naavinaal navittru inbam yezdhinēn, mēvinēn avan ponnadi

mezmeye I

thēvu mattariyen Kuruhoor Nambi, paavi-ninnishai paaditthirivanē"

(Reciting my aachaarya's name brings extreme joy to my tongue. I know no other god excepting him. By reciting his prabhandham, I fulfil my existence).

The composer of Nootrandhaadhi, who was a contemporary of Sri Raamaanuja (Kāli Yuga) echoes similar feelings in his hymns.

At one place Amudhanaar exclaims : My master Raamaanuja ! my heart melts thinking constantly about your noble qualities, my tongue keeps uttering loudly "O Raamaanuja ; while my terribly sinned hands clasp to show obeisance. My eyes crave to see you,....' Madura Kavi says in one of his hymns that his aachaarya's name is sweeter than that of the Lord Himself.

In Nootrandhaadhi Amudanaar demonstrates extreme subservience to his aachaarya (in total negligence of the Lord, as it were, in whom we do sharanaagathi).

HERETIC FAITHS

In many a hymn Amudanaar talks about the six heretic faiths (those rejecting commonly accepted concepts) vanquished by Sri Raamaanuja to establish firmly the most acceptable philosophic concept known as Vishistaadvaita, which adopted the samanvaya route retaining / accepting the essentials only, of schools in so far as they did not contradict the Brahma Soothras. One required to be extremely learned in Vedas, Upanishads, Ithihaasa, Divya Prabhandha, Aagamas etc., to be able to achieve such a 'samanvaya'.

The heretic schools were faiths like charvaakas, bauddhas, pashupathas, jains, saankhya, yoga which were refuted with detailed conclusions / commentary by Raamaanuja in his Sri Bhaashya. The second chapter of Sri Bhaashya, known as 'Avirodhaadhyaya' has dealt with these faiths.

THE PICTURE OF SRI RAAMAANUJA EMERGING FROM NOOTRANDHAADHI

Unalloyed devotion and an utter sense of disappointment for having wasted his life (like us) till realisation dawned on him through benevolence and proximity of Sri Raamaanuja, paraphrase the 108 hymns of Nootrandhaadhi. In hymn after hymn, he recounts the great qualities of Sri Raamaanuja in drawing him to the latter's lotus feet and expresses gratitude to him for having chosen such a lowly one for receiving his grace. The picture emerging from the 108 hymns is summarised below :

- 1) Amudanaar ascribes holiness to the name 'Raamaanuja' as being same as that of Gaayathri. He estimates Raamaanuja's achievements to rank higher than that of the Lord in the matter of changing people and making them aware that Sriman Naaraayana is the Supreme Lord and everything else is subservient to Him. The godmen, he says, considered Raamaanuja as their saviour and lodged him in their hearts as treasure, a foremost ascetic, a tapasvi.
- 2) Raamaanuja's influence on Amudanaar was so deep that the latter could not think of anything else but Raamaanuja's noble qualities like approachability, benevolence, compassion, coolness of mind etc.,
- 3) At some places Amudanaar feels that Raamaanuja is Lord Himself having come down with a mission, a torch-bearer of aazhwaar's Prabhandham, provider of a bhaashya for Bhagavadgita, a mahaathma, who lifted the Vedas from morass - an epoch-making effort to retrieve the glory of Vedas.
- 4) His generosity is comparable only to a dense rain-bearing cloud which yields rain without expecting any return.

- 5) Amudhanaar recalls Raamaanuja's close links with Nammaazhwar's Thiruvoimozhi for establishing bhakthi/prapatti maarga and lauds his achievements in refuting the heretic faiths and establishment of the most acceptable Vedanthic concept of Vishistaadvaita. He refers to Raamaanuja's incisive logic, keen intellect and adeptness which scored victories over adversaries.
- 6) Káli gets a rough treatment at the hands of Amudhanaar and he loses no opportunity to say that Káli was humbled by Raamaanuja through revival of 'dhaarmic path'.

Pánchaayudhas of the Lord find special mention and Amudhanaar reckons that all these divine weapons have taken a combined 'avataara' in the form of Sri Raamaanuja.

He warns Yama's (southern !) henchmen not to come anywhere near Raamaanuja's devotees who have a protective cover in the form of Sri Raamaanuja.

- 7) On the personal front, he recalls Raamaanuja lifting him out of the abyss of sins, terrible deeds and sensual pleasures. He talks about Koorathaalwaan and quotes from his work (sthavas).
- 8) He says his body parts and sense organs act involuntarily in chanting his name or doing obeisance to Sri Raamaanuja - eyes long to see him, hands clasp etc., etc.,
- 9) He refers to Sri Raamaanuja's generous quality of praising his own shishyas so that others could know their value - he had observed that not many realised how learned they were with religious practices (anushtaanam) and were capable of getting sharanaagathi for them just like himself.
- 10) 'So great is Raamaanuja that I do not have necessary qualifications like other poets to describe them - all the same these hymns composed by me, I hope, will be accepted as 'Uthama Stuthi' on "Raamaanuja" ' says Amudhanaar.



THANIANS

(Invocation / Reverential Verses)

ಮುನ್ನೈ ವಿನೈಯಹಲ ಮೂಜ್ಞುರ್ಕುಡಿಯಮುದನ್
ಪೊನ್ನಮ್ ಕಮಲ ಪೊದಿರಣ್ಣಮ್, ಎನ್ನುಡೈಯ
ಶನ್ನಿ ಕ್ಕಣಿಯಾಹ ಚ್ಚೇರ್ತಿನೇನ್ - ತನ್ ಪುಲತ್ತುಕ್ಕು
ಎನ್ನು ಕ್ಕಡವುಡೈಯೇನ್ ಯಾನ್ ? ||

ಮುನ್ನನೇನ ವಿನೇನ ಅಕಲ ಮುಂಚಿற் ಕುಡಿ ಅಮೃತನ್
ಪೊನ್ನನುಂ ಕಮಲಂ ಪೊತ್ತಿರಣ್ಣಂ ಎನ್ನುಡೈಯ
ಸೆನ್ನಿನಿಕ್ಕು ಅಣಿಯಾಚ್ ಶೇರ್ತ್ತಿನೇನ್ ತೆನ್
ಪುಲತ್ತಾರ್ಕ್ಕು ಎನ್ನುಕ್ಕ ಕಡವುಡೈಯೇನ್ ಯಾನ್ ?

<i>munnai</i>	<i>vinaiagala</i>	<i>moongil</i>	<i>kudi amudhan</i>
from past actions	all sins to get	effaced	the one - born - in the the lineage - named moongil , Thiruvarangattamudhanaar (his)

<i>ponnum</i>	<i>kazhal kamalappodhu</i>	<i>irandum,</i>	<i>yennuḍēya</i>
with golden beauty	the two-lotus-feet	both	on my

<i>shennikku</i>	<i>aṇiyaaha</i>	<i>shērtthinēn,</i>	<i>tenpulatthaarku</i>
head	as jewelry	placed snugly	(by) Yama's southward henchmen

<i>yennukkadaudayēn</i>	<i>yaan</i>
when or how at all	will I ever get caught

The supreme power of (Bhaagavatha) thiruvadi (holy feet) in driving out all sins is given expression in this thanian. In order to efface and drive away completely all my sins I placed snugly on my head the thiruvadi of Thiruvarangattamudhanaar. That having been done, how can Yama's henchmen of the South dare to catch me (while Amudhanaar himself is so holy and powerful, one can imagine the lofty position of his senior aacharya Sri Raamaanuja)

ನಯನ್ನರು ಪೇರಿನ್ನಮೆಲ್ಲಮ್ ಪ್ಪೂದಿನ್ ಅ ನೆನ್ನೆನ್ ಪಾಲ್,
ಶಯಮ್ ತರು ಕೀರ್ತಿ ಇರಾಮಾನುಜ ಮುನಿ ತಾಳಿಣೈಮೇಲ್,
ಉಯನ್ನ ಗುಣತ್ತು ತಿರುವರಜ್ಜತ್ತಮುದೋಜ್ಜಮ್ ಅನ್ಬಾಲ್
ಇಯಮ್ಮಪ್ ಕಲಿತ್ತುಳ್ಳಿ-ಅನ್ನಾದಿ ಯೋದವಿಶೈ ನೆಜ್ಜಮೇ ! ||

நயன்தரு பேரின்பம் எல்லாம் பழுதின்றி நண்ணினர்பால்
சயந்துரு கிர்த்தி இராமானுச முனிதானிணை மேல்
உயர்ந்த குணத்துத் திருவரங்கத்து அமுது ஒங்கும் அன்பால்
இயம்பும் கலித் துறை அந்தாதி ஓத இசை நெஞ்சமே.

nayantharu pērinbamellaam pazhudinri nānninarpaal
all-pleasures-and-enjoyments-arising discarding that relating to those as trivial/
out of senses taking refuge in him

sháyāntharu keerthi iraamaanujamuni thaalinaimel
bringing good name seer Sri Raamaanuja's on his two lotus feet

uyarnda gunatthu thiruvarangathamudhuongum, anbaal
the noble qualities Thiruvarangathamudhanaar's-rising-devotion

iyambum Kalitthurai andhaadhi odha ishai nenjamē
composed In 'Kalitthurai' the last word of to read give my
style the song forming the consent mind
first word of the next

This thanian ascribed to Veda Piraan Bhattar, addresses the heart (mind) prompting one to learn this nootrandhaadhi, composed in Kalitthurai andhaadhi style by Thiruvarangathamudhanaar – any andhaadhi style is distinguished by the pattern of the last word of the previous hymn becoming the first word of the succeeding hymn.

Stress is on discarding sensual enjoyments as they are accompanied by pain and to this end the nootrandhaadi hymns be learnt as they talk about the noble qualities of Sri Raamaanuja and Amudhanaar's utmost devotion to him. Giving up contact with those having demoniac qualities and seeking devotion in Sri Raamaanuja as the final goal, O my mind, you facilitated it – I greet you.

(ஐனி வன் குட்டி நமக்கு வய்யுமொனார் திருநாமத்தால்
முனி தந்த நூற்றெட்டுச் சாவித்திரி என்னும் நுண்பொருளை
கனி தந்த செஞ்சொற் கலித் துறை அந்தாதி பாடித் தந்தான்
புனிதன் திருவரங்கத் தமுதாகிய புண்ணியனே ||)

இனி என் குறை நமக்கு ? எம்பெருமானார் திருநாமத்தால்
முனி தந்த நூற்றெட்டுச் சாவித்திரி என்னும் நுண்பொருளை
கனி தந்த செஞ்சொற் கலித் துறை அந்தாதி பாடித் தந்தான்
புனிதன் திருவரங்கத் தமுதாகிய புண்ணியனே.

<i>iniyengkurai</i>	<i>námákkemberumaanaar</i>	<i>thirunaamatthaal</i>
is anything lacking in us,	Sri Raamaanuja's	(reciting) his name alone
<i>muni thandha</i>	<i>nootthettu</i>	<i>chhaaviththriyenru nunporulai</i>
bestowed by God	one hundred eight	known as Gayathri's core meaning
<i>kálithandha</i>	<i>shenjolkálitthurai</i>	<i>andhaadhi paadithandhaan</i>
presented by	melodious to the ear,	(i.e. the said) brought by him
the word power	in kalitthurai style	andhaadhi style to recite
<i>punidhan</i>	<i>thiruvarangatthamudaahiya</i>	<i>punṇiyanē</i>
the holy	known as Thiruvarangatthamudanaar	the holy/dharmic being.

The holy Gaayathri talks about the Supreme Lord in 'Aditya Mandala'. It is the sum and substance of all Vedas. It was first taught by the Lord to Brahma. It is also known as Saavithri. It elutriates our being and gets rid of all blemishes (doshas). Even those caught in the web of ignorance and the dark abyss, can hope to reform themselves through utterance of Gaayathri.

Here the reference is to the name of Sri Raamaanuja in Nootrandhaadhi which appears in all the hymns and Amudhanaar compares it with Gayathri and opines that it has the same power - the nootrandhaadhi, the thanian says, reveals the word power through recitation of Sri Raamaanuja's name. The melody of the composition owes to the Kalitthurai andhaadhi style (explained earlier).

The central message is one of Bhaagavatha seshathva, the extraordinary benefit one derives from doing 'kainkaryam' to a bhaagavatha.

ಶೊಲ್ಲಿನ್ ತೊಕ್ಕೈ ಕೊಣ್ಣು ಉನದಡಿಪ್ಪೊಡುಕ್ಕು ತೊಣ್ಣು ಶೆಯ್ಯುಮ್,
ನಲ್ಲನ್ನೇತ್ತುಮ್ ಉನ್ ನಾಮಮಲ್ಲಾವೆನ್ ತನ್ ನಾವಿನುಳ್ಳೇ
ಅಲ್ಲಮ್ ಪಹಲುಮ್ ಅಮರುಮ್ ಪಡಿ ನಲ್ಲ, ಅಱುಶಮಯಮ್
ವೆಲ್ಲಮ್ ಪರಮ್ ! ಇರಮಾನುಶ ! ಈದನ್ ವಿಣ್ಣಪ್ಪಮೇ ||

ಸೊಲ್ಲೆನ್ನಿನ ತೊಕ್ಕಾ ಕೊಣ್ಣುನತಡಿಪ್ ಬೊತ್ತುಕ್ಕುತ್
ತೊಣ್ಣು ಸೆಯ್ಯುಮ್ ನಲ್ಲನಪರೇತ್ತುಮ್ ಒನ್ ನಾಮಮೆಲ್ಲಾ
ಎನ್ನನ್ ನಾವಿನುಳ್ಳೇ
ಅಲ್ಲಮ್ ಪಹಲುಮ್ ಅಮರುಮ್ ಪಡಿ ನಲ್ಲ
ಅರುಷಮಯಮ್ ವೆಲ್ಲಮ್ ಪರಮವಿರಾಮಾನ್ತು ಇತಿ ಎನ್
ವಿಣ್ಣಪ್ಪಮೇ

<i>shollin thohai kondu unadhu adi pōdhukku thondu sheyyum</i>			
Taking-the-mass-of-words themselves		at-your-lotus-feet	doing-service-of-words
<i>nāll-anbar-yētrum unnaamamellaam yenthān naavinullē</i>			
noble-devotees (being) -praised		all your names	in my tongue
<i>allum pahalum amarumppādi nallhu arushamayum</i>			
day in and day out		to fix / establish (you) grant	6 faiths like Buddhism etc.
<i>vellum parama iraamaanuja ! idhu yen vinnappamē</i>			
driving out	the holiest	Sri Raamaanuja	this-indeed-is-my-prayer

In this 'thanian' the emphasis again is on recitation incessantly of Sri Raamaanuja's name and the prayer is to Sri Raamaanuja to grant it. Oh ! Raamaanuja you vanquished all the six religious faiths prevailing during your time (those not conforming to Vedic concepts - Sri Raamaanuja had to use his ability of logic and astute use of words).

Sri Raamaanuja established Vishishtaadvaita harmonising all types of Upanishadic texts (bheda, abheda and ghataka) in the face of different faiths, thereby providing a satisfactory concept of 'tattva traya' (Isvara, chetanas and achetanas).

The thanian says : You distinguished yourself as a holy being ; you grant us the good future of uttering your holy names and combine ourselves with holy beings like Amudhanaar throughout our lives. This is my earnest prayer.

In the first few hymns that follow, 'nootrandhaadhi' talks about aazhwaars / aacharyaas in just the same way as Vedanta Desika in his 'Prabhanda Saaram'.

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பூ மன்னு மாது பொருந்திய மார்பன் புகழ் மலிந்த
பாமன்னு மாறன் அடி பணிந்து உயந்தவன், பல்
கலையோர்

தாம் மன்ன வந்த இராமநுசன் சரணாரவிந்தம்
நாம் மன்னி வாழ நெஞ்சே ! சொல்லுவோம் அவன்
நாமங்களே 1

<i>poomannumaadhu</i>	<i>porundhiyamaarban,</i>	<i>puhazmalindha</i>
(for) Lotus-dwelling	(the reason for) leaving it	since (He) has all the
Sri Mahalakshmi	and lodging Herself in	the kalyaana
	Sri Ranganaatha's chest	gunas (noble virtues)

<i>paamannu</i>	<i>maaranadipaṇḍhu</i>	<i>uyarndhavan</i> ,	<i>palkalaiyōr</i>
which through	celebrated in his hymns	rose up (in	in all shaastras
Thiruvolmozhi	(by taking refuge in the	Vedanthic standing)	and came to
	Lord's holy feet)		take refuge

<i>thaamanna-vándha</i>	<i>iraamaanuja</i>	<i>charanaaravindam</i>
manifested in this	Sri Raamanuja	(in) whose lotus feet
world as		

<i>naam manni vaazha</i>	<i>nenje !</i>	<i>sholluvom</i>	<i>avan naamangalē</i>
we take refuge and	Oh, my mind	(let's) recite	his names (I)
live happily			

The Lord's Kalyaana gunas (noble qualities) prompted Sri Mahalakshmi to leave her lotus-abode and lodge Herself in His (Sri Ranganaathar's) chest, the noblest and exquisite location, and Sri Nammaazhwaar sought pleasure in singing praises of those kalyana gunas ; and the vastly learned and distinguished in shaastras (Vedas) viz. Sri Raamaanuja took refuge in Sri Nammaazhwaar's holy feet to fulfil azhwaar's mission as also his own life after 'manifesting' himself in this world – let us chant the name of that great Raamaanuja, also

known as Yethiraajar and Udayavar, and take refuge in him to fulfil our life's mission.

The emphasis is on the greatness of Sri Raamaanuja who is none other than the younger brother of Sri Rama whose avataaram was meant for providing refuge to the weak and helpless ; his achievements and his manifestation in this world to uplift the ordinary people who could follow his ideals and philosophy to fulfil their life's goal viz to desire and attain the Lord for which the medium is aachaarya. Amudhanaar has stressed right in the beginning the importance of taking refuge in aachaarya's feet and like Shatrugna, who took to Bharatha's feet, we should also enlist Sri Raamaanuja's holy feet for our upliftment.

ಕಳ್ಳಾರ್ ಪೊಲ್ಲಿಲ್ ತೆನ್ನ ರಜ್ಜನ್, ಕಮಲ ಪ್ಪದಜ್ಜನ್ ನೆಜ್ಜಲ್
ಕೊಳ್ಳಾ ಮನಿಶರೈ ನೀಜ್ಜ್ ಕುಟ್ಟಿಯಲ್ ಪಿರಾನಡಿಕೈಳ್
ವಿಳ್ಳಾದ ಅನ್ನಿರಮಾನುಶನ್ ಮಿಕ್ಕ ಶೀಲಮಲ್ಲಾಲ್
ಉಳ್ಳಾದೆನ್ನೆಜ್ಜ, ಒನ್ ಆಱಿಯೇನ್ ಎನಕ್ಕು ತ್ತ ಪೇರಿಯಲ್ವೇ ॥೨॥

ಕಳ್ಳಾರ್ ಪೊಲ್ಲಿಲ್ ತೆನ್ನ ರಜ್ಜನ್, ಕಮಲ ಪ್ಪದಜ್ಜನ್ ನೆಜ್ಜಲ್
ಕೊಳ್ಳಾ ಮನಿಶರೈ ನೀಜ್ಜ್ ಕುಟ್ಟಿಯಲ್ ಪಿರಾನಡಿಕೈಳ್
ವಿಳ್ಳಾದ ಅನ್ನಿರಮಾನುಶನ್ ಮಿಕ್ಕ ಶೀಲಮಲ್ಲಾಲ್
ಉಳ್ಳಾದೆನ್ನೆಜ್ಜ, ಒನ್ ಆಱಿಯೇನ್ ಎನಕ್ಕು ತ್ತ ಪೇರಿಯಲ್ವೇ ॥೨॥

<i>kalloor poil thennarangan,</i> located-amidst-honey-streaming gardens, Sri Ranganatha's	<i>kamalapadhangal nenjil</i> lotus feet (those who do not remember)	
<i>kolamanisharaineengi,</i> leaving (them) aside	<i>kuraiyil</i> not decreasing	<i>piraanadikēez</i> in His lotus feet
<i>vilāadhavanban</i> the incessant devotion	<i>iraamaanujan</i> Sri Raamaanujan	<i>mikkasheelamallal</i> without that noble quality of his
<i>ulla dhennenju,</i> my mind will not think anything else	<i>onrariyēnenakkuttra pēriyalvē</i> (2) I do not know how I derived this good nature.	

Casting aside those who do not care to remember Lord Ranganaatha who is located amidst honey-streaming fields in Srirangam, in whose Lotus Feet Sri Raamaanuja had eternal devotion ; my mind can think of nothing but Sri Raamaanuja's virtues – I do not know the reason for this kind of lucky happening to me !

This hymn is said to highlight Sri Raamaanuja's deep devotion to Thirumangai aazhwaar who brought into prominence all the 'sacred shrines' (divya deshas). Raamaanuja's devotees who are innumerable, owe their bhakthi to the qualities of saushleela, compassion and greatness of Sri Raamaanuja.

ಪೇರಿಯಲ್ ನೆಂಜೇ ! ಆದಿ ಪಣಿನ್ದೇನುನ್ನೈ, ಪೇಯ್ ಪಿಱವಿ
ಪೂರಿಯರೋಡುಳ್ಳ ಶುತ್ರಮ್ ಪುಲತ್ತಿ, ಪೂರುವರುಮ್ ಶೀರ್
ಆರಿಯನ್ ಶೆಮ್ಮೈ ಯಿರಾಮಾನುಶಮುನಿಕ್ಕು ಅನ್ನು ಶೆಯ್ಯುಮ್
ಶೀರಿಯ ಪೇಱುಡೈಯಾರ್, ಆಡಿಕೈತ್ತೈ ಚೈತ್ತದಳೈ

||೩||

ಬೇರ್ ಇಯಲ್ ನೆಂಜೇ ! ಅಡಿ ಪಣಿನ್ದೇನು, ಒನ್ನೇನ
ಬೇಯ್ ಪಿಱವಿ
ಪೂರಿಯರೋಡು ಒನ್ನ ಕುற்றಂ ಪುಲತ್ತಿ ಪೂರುವು ಅರುಂ ಶೀರ್
ಆರಿಯನ್ ಶೆಮ್ಮೈ ಇರಾಮಾನುಶಮುನಿಕ್ಕು ಅನ್ನು ಶೆಯ್ಯುಮ್
ಶೀರಿಯ ಬೇರು ಒಡೆಯಾರ್ ಅಡಿಕೈತ್ತೈ ಒನ್ನೇನ
ಶೇತ್ತದತ್ತಕ್ಕೇ. 3

pēriyal nenjē *ādipaniṇdhēunnai,* *pēypiravi*
composed (is) my mind prostrating you, those born with demoniac
nature

pooriyaroduḷḷa *shuttram* *pulattri,* *poruvarum sheer*
evil-minded ones relation/connection snapping one with incomparable
qualities / character

aariyan *shemmai* *iraamaanuja munikkanbusheyum*
one with good (and) honest (is that) Sri muni, to whom,
habits / practices behaviour Raamaanuja one doing service

sheeriya pērudēyaar *adikēez* *yennai chēttadharkay* (3)
alone is the supreme at their for having enlisted for me
goal - those great ones holy feet their company
thinking thus

I greet you my lofty mind for snapping connection from those with demoniac nature and for enlisting me for service at the feet of those great men who believed in the goal of having devotion to Sri Raamaanuja with noble conduct and easy approachability with his followers.

Amudhanaar's heart overcoming the fear of death through its subservience to Sri Raamaanuja is grateful for depositing it at the feet of bhaagavathaas.

ಎನ್ನೆಪ್ಪುವಿಲೊರು ಪೊರುಳಾಕ್ಕಿ, ಮರುಳ್ ಶುರನ್ನ
ಮುನ್ನೈ ಪ್ಪಮವಿನೈ ವೇರಱತ್ತು ಉಱಿ ಮುದಲ್ವನೈಯೇ
ಪನ್ನ ಪ್ಪಱತ್ತವಿರಾಮಾನುಶನ್ ಪರನ್ ಪಾದಮುಮ್ ಎನ್
ಶನ್ನಿ ತ್ತರಿಕ್ಕ ವೈತ್ತಾನ್, ಎನ್ನಕ್ಕೇದುಮ್ ಶಿದೈವಿಲ್ಲಯೇ

||೪||

என்னைப் புவியில் ஒரு பொருள் ஆக்கி மருன் சுரந்த
முன்னைப் பழவினை வேர் அறுத்து ஊழிமுதல்வனையே
பன்னப்பணித்த இராமாநுசன் பரன் பாதமும் என்
சென்னித் தரிக்க வைத்தான் எனக்கு ஏதும் சிதைவு
இல்லையே. 4

<i>yennai</i> me	<i>bhuviyil</i> in this world	<i>poruḷaakki</i> , render into some material/use,	<i>maruḷ shuranddha</i> from beginningless time – the accumulated
<i>munnai pazhavinai</i> past-sins-arising-out of	<i>vēraratthu</i> , ignorance totally having been removed	<i>oozhi mudalvanai</i> one who always existed and the cause of time etc.	
<i>panna paṇittha</i> who can be known only through shastras,	<i>irraamaanujan paran</i> the holy Sri Raamaanuja's	<i>paadamumen</i> (his) holy feet (on) my	
<i>shenni dharikka vaitthaan</i> head placed with utmost happiness	<i>yenakkēdhum</i> to me, whatsoever	<i>shidaivillayē</i> (4) no peril exists.	

Having established in my mind that the root, source or the cause for everything like TIME etc. is none other than Srīman Naaraayana, the great Sri Raamaanuja wrought out of me some material use, ensured that all my sins from beginningless time were removed without trace and also placed his holy feet on my head. That having happened how can any danger touch me at all.

Directly and through aazhwaars ensuring that all my sins are washed away and getting rid of 'My' and 'I' sense, Sri Raamaanuja chiselled out of me an eternal devotee to Sri Ranganatha, thanks to his teachings (upadesham).

வனக்ஷுத் தீவ்மிதமானுதனீஸு, ஷய்யகில்லா
மனக்ஷுத் மாந்தர் பழிகில் புக்ஷம் ; அவன் மனிய தீர்
தனக்ஷுத்வந்ரவன் திருநாமங்ங் அதுமன் ப
வனக்ஷுத்ம காணகில்லார் - பத்தி வய்ந்த இயல் விதீ
||3||

எனக்கு உற்ற செல்வம் இராமாநுசன் என்று
இசையகில்லா
மனக் குற்ற மாந்தர் பழிக்கில், புகழ் அவன்
மன்னிய தீர்
தனக்கு உற்ற அன்பர் அவன் திருநாமங்கள்
சாற்றும் என் பா
இனக் குற்றம் காணகில்லார் பத்தி ஏய்ந்த இயல் இது
என்றே. 5

<i>yenakuttra</i> To me given	<i>shelvan</i> the wealth	<i>iraamaanujanenru,</i> named Sri Raamaanujan	<i>ishayakilla</i> unimaginable
<i>manakkuttra</i> 'evil' being wished to him and disciples	<i>maandhar</i> (by) persons	<i>pazhikkilpuhaz,avan</i> (If they) criticise that will amount to praise	<i>manniyasheer</i> his patent noble qualities
<i>thanakkuttrvanbaravan</i> those who have respect for him	<i>thirunaamangal,</i> his noble names	<i>shaatrumenpaa</i> reciting in my	
<i>vinakuttra</i> songs, faults	<i>kaanahillaar,</i> would not see,	<i>pátthiyeinda</i> full of devotion	<i>iyalvidenrē</i> (5) accompanied with prapatthi, so thinking

One **not** thinking about the great wealth in the form of Sri Raamaanuja that has presented itself is one's shortcoming or deficiency (dosha). Those with such 'dosha', if they choose to criticise, it turns out to be an adornment, while those who praise the store-house of noble qualities as personified by Sri Raamaanuja and develop devotion to him, such ones will not see any iota of dosha in

my expression of prapatthi and chanting of his names which are charged with devotion (bhakthi).

ಇಯಲುಮ್ ಪೊರುಳುಮ್ ಇಶೈಯ ತೊಡುತ್ತು, ಈನ್ ಕವಿಹಳನ್ಬಲ್
ಮಯಲ್ ಕೊಣ್ಣ ವಾழ್ತ್ತು ಮಿರಾಮಾನುಶನೈ, ಮದಿ ಇನ್ನೈಯಲ್
ಪಯಿಲುಮ್ ಕವಿಹಳಲ್ ಪತ್ತಿ ಯಿಲ್ಲಾದವೆನ್ ಪಾವಿ ನೆಞ್ಞಾಲ್
ಮುಯಲ್ ಹಿನ್ ಆನನ್, ಅವನ್ ತನ್ ಪೆರುಜ್ಜೇತ್ತಿ ಮೊழಿನಿಡವೇ

||೬||

ಇಯಲೂಂ ಪೊರುಳೂಂ ಇಶಾಯತ್ ತೊಡುತ್ತು ಣನ್

ಕವಿಹಳನ್ ಅನ್ಬಾಲ್

ಮಯಲ್ ಕೊಣ್ಣ ವಾಙ್ತುತ್ತುಂ ಇರಾಮಾನುಸನೇ ಮತಿ

ಇನ್ಮಯಾಲ್

ಪಯಿಲೂಂ ಕವಿಹಳಿಲ್ ಪತ್ತಿ ಇಲ್ಲಾತ ಣನ್ ಪಾವಿ ನೆಞ್ಞಾಲ್
ಮುಯಲ್ ಕಿನ್ಞನನ್ ಅವನ್ ತನ್ ಪೆರುಙ್ ಕಿಞ್ತ್ತಿ

ಮೊಙ್ಗಿನಿಡವೇ. 6

<i>iyalum</i> words	<i>porulum</i> meanings	<i>ishaihodutthu,</i> well-composed,	<i>een kavikal anbaal</i> poets 'manifesting' to create/sing divya prabhandham with devotion
<i>mayalkonda</i> describing	<i>vaazttum iramaanujanai,</i> praises glorifying Sri Raamaanuja	<i>madhi-inmaiyaal</i> lacking in wisdom	
<i>payilum kavihalil</i> describing in hymns	<i>patthi illaadha</i> having no devotion	<i>yenpaavinenjaal</i> of sinned mind	
<i>muyal hinranan,</i> (I) have started	<i>avantthan perum keerthi</i> that Raamaanuja's great fame	<i>mozhindhidavē</i> to narrate	(6)

Even though devoid of great wisdom, I have started singing hymns on the greatness of Sri Raamaanuja in the same fashion as the distinguished poets who composed extraordinary poems with great devotion and utmost aptness that are simply exquisite. Despite lacking in ability, the fact I have started singing praises shows my senselessness but extraordinary interest all the same.

The distinguished poets referred to here are said to include such greats as Paraashara Bhattar, Mudaliaandaan, Thirukuruhai Piraan Pillaan, Embaar, Somaajiandaan and the like. They are known for their contributions towards spreading the message of holy

Prabhandham. I have experienced Emberumaanaar's (Sri Raamaanuja's) noble qualities and I am now rid of blind belief, and I am keen to offer "Vaachaa Kainkaryam".

*மொழியை க்ஷதக்ஷம் பெரும புகழான், வஞ்ச
குழியை க்ஷதக்ஷம் நம் கூரத்தாழ்வான் சரண் கூடியபின்
பழியை க்ஷதத் தம் இராமாநுசன் புகழ் பாடி அல்லா
வழியை க்ஷதத், ఎనకేని యాదుమ్ వరుత్తమన్ టో

||2||

மொழியைக் கடக்கும் பெரும் புகழான், வஞ்ச
முக்குறும்பு ஆம்
குழியைக் கடக்கும் நம் கூரத்தாழ்வான் சரண் கூடியபின்
பழியைக் கடத்தும் இராமாநுசன் புகழ் பாடி அல்லா
வழியைக் கடத்தல் எனக்கு இனி யாதும் வருத்தம்
அன்றே. 7

mozhiyai kadakkum perum puhazaan, vanja mukkurumbaam
words cannot describe the lofty greatness the big three types
of causes

kuzhiyai kadakkum nām koorthaazhwaan sharan koodiya pin
(in to) crater (that I have our Koorathaazhwan's after taking refuge at
fallen into) despite which his feet

pazhiyai kadatthum irraamaanujan puhaz paadi, allaa
all the sins getting Sri Raamaanuja's on singing about other
extinguished his great qualities

vāzhiyai kadatthal yenekkini yaadhum varutthamanrē (7)
(that is) the opposing route to me, nothing no great labour / effort
having been abjured whatsoever, in future is called for.

Having fallen at the feet of Sri Kooratthaazhwaan, my master, who is beyond description in words and who is beyond the three assets/ causes contributing to self-deception and ego viz. knowledge, money and family name, and singing great qualities of Sri Raamaanuja / giving up all ways opposed to the personality, I do not have to put in any great effort in my future life. And all my defects will disappear.

The reference here is to the all important contribution of Kooratthaazhwaan towards Sribhashya, the celebrated commentary

of Sri Raamaanuja on Brahma Soothras. Both had seen Bodhayana Vritthi at Kashmir which had to be parted with. It was Kooratthaazhwaan's photographic memory which helped Sri Raamaanuja to complete the Sri Bhaashyam.

ವರುತ್ತುಮ್ ಪುಱಿವಿರಳ್ ಮಾಟ್ರ, ಎಮ್ ಪೊಯ್ಹೈ ಪ್ಪರಾನ್ ಮಱೈಯಿನ್
ಕುರುತ್ತಿನ್ ಪೊರುಳ್ಳೆಯುಮ್ ಶೆನ್ನಮಿಱ್ ತನ್ನೆಯುಮ್ ಕೂಟ್ರ, ಒನ್ ಆ
ತಿರಿತ್ತನ್ ಆರಿತ್ತ ತಿರುವಿಳ್ಕ್ಕತ್ತನ್ ತಿರುವುಳ್ಳತ್ತೇ
ಇರುತ್ತುಮ್ ಪರಮನ್, ಇರಾಮಾನುಜನ್ ಎಮ್ಮಿಱೈಯವನೇ ||೪||

ವರುತ್ತುಮ್ ಪುಱಿ ಇರುಳ್ ಮಾற்ற, ಎನ್ ಪೊಯ್ಹೈ ಪಿರಾನ್
ಮಱೈಯಿನ್
ಕುರುತ್ತಿನ್ ಪೊರುಳಾಯುಮ್ ಶೆನ್ನಮಿಱ್ ತನ್ನೆಯುಮ್ ಕೂಟ್ರ
ಓನ್ ಆ
ತಿರಿತ್ತು ಅನ್ನು ಳಗಿತ್ತ ತಿರುವಿಳಕ್ಕತ್ತ ತನ್ ತಿರುವುಳ್ಳತ್ತೇ
ಇರುತ್ತುಮ್ ಪರಮನ್, ಇರಾಮಾನುಜನ್ ಎಮ್ ಇಱೈಯವನೇ 8

<i>varutthum</i>	<i>puravirul maatra</i>	<i>yem poigai piraan mārāiyin</i>
causing grief	the ignorance (related to worldly things)	our master Poigai aazhwaar's vedanthic contributions
	being driven away	

<i>kurutthin</i>	<i>poruḷaiyum shenthāmiz - thanneyum kootti, onra</i>
embedded	core meanings combining the tamil language (into) one

<i>thirithu anru erittha thiruvilakkai</i>	<i>thanthiru ulḷatthē</i>
kindling the wick in the lamp	in his heart

<i>yirutthum pāraman</i>	<i>iraamaanuja</i>	<i>yemmiraiavanē (8)</i>
shine permanently the greatness (for it)	Sri Raamaanuja (has)	as our master

Driving out the ignorance arising out of external temptations, our, the first-ever seer, Poigai aazhwaar combined the lofty upanishadhic meanings into beautiful language and kindled it into a lamp - our great master, Sri Raamaanuja, rendered it to burn brighter and ensured its permanent glitter / brilliance.

From now on Amudhanaar talks about the aazhwaars whose Prabhandham got well established in the heart of Sri Raamaanuja and contributed to the development of his concepts like

Sharanaagathi. Amudhanaar opines that once he has got the thiruvadi sambhandham of aazhwaar he has no worry whatsoever.

ಇಟ್ಟಿವನ್ನಕ್ಕುಣಮ್ ಇದಯತ್ತಿರುಳ್ ಕೆಡ, ಇಾನಮನ್ನುಮ್
ನಿಟ್ಟಿ ವಿಕ್ಕೇತ್ತಿಯ ಪೂದ ತಿರುವಡಿ ತ್ತಳ್ ಹಳ್, ನೆಣ್ಣತ್ತು
ಉಟ್ಟಿಯ ವೈತ್ತಾಳುಮ್ ಇರಾಮಾನುಶನ್ ಪುಹಳ್ಳೋದುಮ್ ನಲ್ಲೋರ್
ಮಟ್ಟಿಯಿನ್ನಕ್ಕತ್ತು, ಇಂದ ಮಣ್ಣಹತ್ತೇ ಮನ್ನ ವೈಪ್ಪವರೇ ||೯||

ಇಹಿರಾವನೇಕ ಕಾಣುಮ್ ಇತಯತ್ತು ಇರುಳ್ ಕೆಡ ಞಾನಮ್
ಂನ್ನಮ್
ನಿಹಿರ ವಿಗಕ್ಕು ಎಱ್ಱಿಯ ಪೂದ ತಿರುವಡಿ ತಾಳಗ್ಗ ನೆಣ್ಣತ್ತು
ಁಹಿಯ ವೇತ್ತು ಆಱುಮ್ ಇರಾಮಾನುಶನ್ ಪುಹಳ್ಳು ಓತುಮ್
ನಲ್ಲೋರ್
ಮಹಿಯಿನೇಕ ಕಾತ್ತು ಇಂತ ಮಣ್ಣಹತ್ತೇ ಮನ್ನ
ವೇಪ್ಪವರೇ. 9

<i>irai vanaikkaanum</i> To see the Supreme Lord	<i>idayatthirul keda,</i> removing the ignorance which is masking the mind	<i>jnaanamennum</i> the knowledge in the form of
<i>nirai vilakkethiya</i> a full lamp being lit	<i>poodhatthiruvadithaalgal,</i> the lotus feet of Poodath aazhwaar	<i>nenja</i> in his mind
<i>tthuraivaitthaalum</i> enabling permanent experience	<i>iraamaanujan</i> Sri Raamaanuja's	<i>puhaz</i> noble virtues
	<i>odhum</i> constantly thinking	<i>nallor</i> great men
<i>marai</i> Vedas	<i>inaikkaatthu</i> protected	<i>indha mannahatthe</i> in this vast land
	<i>manna vyppavarē</i> (9) (they) establish firmly	

The means to see the Supreme Lord is our mind, the obstacle for which is dark ignorance pervading our heart. In order to overcome this obstacle Sri Raamaanuja installed firmly in his heart Poodath aazhwaar who gave us the second Thiruvandaadhi ; those great men who applauded the great virtues of Sri Raamaanuja have preserved and protected the Vedas.

The aazhwaar referred has lit the lamp of 'Parajnaana', and whose 'thiruvadi' adorned Sri Raamaanuja's heart ; Sri Raamaanuja's noble qualities were applauded by great Vedic scholars.

மனியு பீரெருல் மாண்பின், கோவலுல் மா மலராள்
 தன்னோடும் ஆயனைக் கண்டமை காட்டும்
 தன்னடி போதுமே ஈரமானுச்சுந் புணர்வார் தாள்
 தன்னிலுல் தாதுமே, திருவுடையார் என்னும் சீரியரே ||௧௦||

மன்னிய பேர் இருள் மாண்டபின், கோவலுள்
 மா மலராள்
 தன்னோடும் ஆயனைக் கண்டமை காட்டும்
 தமிழ்த் தலைவன்
 பொன் அடி போற்றும் இராமாநுசற்கு
 அன்பு பூண்டவர் தாள்
 சென்னியில் சூடும் திருவுடையார் என்றும் சீரியரே.
10

<i>mánniya</i>	<i>pērirul</i>	<i>maandapin</i>	<i>kovalul</i>	<i>maamalarāḷ</i>
The well-	stark	once it was	in	Sri Mahalakshmi
entrenched	darkness	rid off	Tirukkavalur	

<i>thānnoḍu</i>	<i>maayanaiikkāṇḍamai kaattum</i>	<i>tamiz thalaivan</i>
being in company	the Lord was seen, it brings	the first seer in Tamil
with	to light	viz. Pēy aazhwaar

<i>ponnaḍi</i>	<i>potthum</i>	<i>iraamaanujarku</i>	<i>ānbu poondavarthaal</i>
his beautiful	described	by Sri Raamaanuja	(in him) those who have
feet			greatest devotion

<i>shenneyil</i>	<i>shoodum</i>	<i>thiru udaiyaar</i>	<i>enrum</i>	<i>sheeriyarē</i> (10)
on the head	wearing	fortunate-ones	for ever	become wealthy

The one who drove out the ignorance hitherto not got rid of by anyone, who described the happy occurrence of seeing the 'Lord in company with Sri Mahalakshmi', he happens to be the first among the tamil-speaking seers (through his prabhandham starting thus : Thirukkānden Naraayānane Kandēn. This hymn is reminiscent of Thiruppaan aazhwaar's 'Amalanaadhi Piraan'. Sri Raamaanuja had deepest devotion towards Thiruppaan aazhwaar) and his holy feet were praised by Sri Raamaanuja - those who bedeck themselves with Sri Raamaanuja's holy feet on their head are really 'rich' and will always remain so.

Pēy aazhwaar's 100 hymns (Thiruvandhaadhi) are referred here. "maayanai" here stands for the miracle-actions of Trivikrama and Krishna during their avataaras.

ಶೀರಿಯ ನಾನ್ಮಱೈ ಚೆನ್ನೊರುಳ್, ಶೆನ್ನಮಿಱಾಲಳಿತ್ತ
ಪಾರಿಯಲುಮ್ ಪುಹಳ್ ಪಾಣಪೆರುಮಾಳ್, ಶರಣಾಮ್ ಪದುಮ
ತುರಿಯಲ್ ಶೆನ್ನಿ ಇರಾಮಾನುಶನ್-ತನ್ನೆ ಚಾರ್ವರಮ್-ತಮ್
ಕಾರಿಯ ವಣೈ, ಎನ್ನಾಲ್ ಶೂಲ್ಕೊಣಾದಿಕ್ಕಡಲಿಡತ್ತೇ ||೧೧||

ಶೀರಿಯ ನಾನ್ಮಱೈ ಚೆನ್ನೊರುಳ್, ಶೆನ್ನಮಿಱಾಲಳಿತ್ತ
ಪಾರಿಯಲುಮ್ ಪುಹಳ್ ಪಾಣಪೆರುಮಾಳ್, ಶರಣಾಮ್ ಪದುಮ
ತುರಿಯಲ್ ಶೆನ್ನಿ ಇರಾಮಾನುಶನ್-ತನ್ನೆ ಚಾರ್ವರಮ್-ತಮ್
ಕಾರಿಯ ವಣೈ, ಎನ್ನಾಲ್ ಶೂಲ್ಕೊಣಾದಿಕ್ಕಡಲಿಡತ್ತೇ ||೧೧||

sheeriya naanmarai shemporul,
The significant meanings of the 4 Vedas

shendamizaal alittha
in beautiful Tamil hymns composed

paariyalum
permanent name
in this world

puhāz
great

paṇperumaal,
Thiruppaan aazhwaar,

sharanaampadhuma
(from) lotus-like feet

thaariyal
adorned

shenni iraamaanujan
in his head, Sri Raamaanuja

thānnai shaarndavar thām
whoever takes (him) as refuge

kaariya vaṇmai
the effect of his conduct,

ennaal
by me

shollōṇaadh ikkaḍaliḍatthē (11)
to narrate here, in this ocean
surrounded land, is just not possible

The one who brought home in the beautiful Tamil language the exquisitely great meanings embedded in the four Vedas and whose fame has spread far and wide in this world, namely, Thiruppaan aazhwar, has his lotus feet adorning the head of Sri Raamaanuja – those great ones who take refuge in Sri Raamaanuja, have a unique quality ; I cannot at all describe the effect of the greatness or the influence it has in this ocean-surrounded landmass.

Thiruppaan Azhwaar's contribution to Tamil Vedas is a mere eleven hymns, their depth of meanings is without compare . he gave us

"AMALANAADHI PIRAAAN" glorifying both Lord Ranganatha and Lord Srinivasa. The two last hymns viz. 'aalamamarathinilaimē....' and 'Kondal Vannanai...' are sung in the evening during Shaatrumarai.

The famous episode related to Sri Thiruppaan aazhwar who never entered Sri Ranganatha's temple and the temple-priest having been ordered by the Lord to carry him on his shoulders and bring to Him is remembered here. Sri Raamaanuja had pined that he could not bedeck himself with the garland of Thiruppaan aazhwaar's lotus feet.

ಇಡಮ್ ಕೊಂಡ ಕೀರ್ತಿ ಮೃಗಿಶೈಕೈವನ್, ಇನೈಯಡಿಪ್ಪೊಡು
ಅಡುಂಗುಮಿದಯತ್ತಿ ರಾಮಾನುಜನ್, ಅಮ್ ಪೊಳ್ ಪಾದಮನ್ ಟುಮ್
ಕಡಮ್ ಕೊಂಡ್ ಕೈಞ್ಜುಮ್ ತಿರು ಮುನಿವರ್ಕ್ಕನ್ ಪ್ ಕಾದಲ್ ಶೆಯ್ಯ
ತ್ತಡಮ್ ಕೊಂಡ್ ಇನಾಯರ್ಕ್ಕೇ, ಅಡಿಯೇನನ್ನು ಶೆಯ್ ವದುವೇ

||12||

ಇದಮ್ ಕೊಂಡ ಕೀರ್ತ್ತಿ ಮೃಗಿಶೈಕೈ ಇರೈವನ್ ಇನೈಯಡಿಪ್ಪೊಡು
ಪೋತ್ತು
ಅಡುಂಗುಮಿದಯತ್ತಿ ಇರಾಮಾನುಜನ್ ಅಮ್ ಪೊಳ್ ಪಾದಮನ್ ಟುಮ್
ಕಡಮ್ ಕೊಂಡು ಇರೈವರ್ಕ್ಕು ತಿರುಮುನಿವರ್ಕ್ಕು ಅನೈ ಕಾತಲ್
ಸೆಯ್ಯಾತ್
ತಿದಮ್ ಕೊಂಡು ಇನಾಯರ್ಕ್ಕೇ ಅಡಿಯೇನನ್ನು ಅನೈ ಸೆಯ್ಯವತ್ತುವೇ.

12

idam konḍa
extending all
over the world

keerthi mazhishaikkirai van
(is) Thirumazhisai piraan's
greatness

inaiyadippōdhu
with the two feet
matching each other

aḍuṅgum idayatth
containing mind/heart

iraamaanujan
Sri Raamaanuja's

ampor
uniquely
beautiful

paadamenrum
holy feet

kaḍam konḍirainjum thirumunivarku anri kaadhalshey yaa
fully recognising that it the celebrated great man (whom) always remembering
is the refuge

tthiḍam konḍa jnaaniyarkay,
with determined exclusively to those
mind with knowledge

aḍiyen
(me I)

anbu shaivadhuvē (12)
me becoming attached
as bhaktha

The holy feet of the world famous Thirumazhisai aazhwaar have lodged themselves in Sri Raamaanuja's heart's-chamber and the latter's holy

golden feet are the ultimate goal of those with devotion who think that they (the feet) are the greatest wealth;- excepting with such greatmen I shall not have devotion to anyone else.

Thirumazhisai aazhwaar's hymns glorifying the Supreme Lord Sriman Naaraayana are remembered here. Significantly this aazhwaar who was a devotee of Shiva initially undergoes change and realises that Sriman Naaraayana is supreme – this aspect he has highlighted in his hymns.

ಶೆಯ್ಯುಮ್ ಪಶುನುಳವತ್ತೊழಿಲ್ ಮಾಲೈಯುಮ್, ಶೆನ್ನಮಿழಿಲ್
ಪೆಯ್ಯುಮ್ ಮಳ್ಳೈತ್ತமிழ் ಮಾಲೈಯುಮ್, ಪೇರಾದ ಶೀರರಜಕ್ಕ
ಐಯನ್ ಕೃಷ್ಣೈನೈಯುಮ್ ಪರನ್ ತಾಳನ್ ಳ ಆದರಿಯಾ
ಮೆಯ್ಯನ್, ಇರಾಮಾನುಶನ್ ಶರಣೇ ಗತಿ ವೇಳಿನಕ್ಕೇ ||13||

ಸெய್ಯುಮ್ ಪಶುನ್ ತುಲಾವತ್ தொழில் மாலையும் செந்தமிழில்
பெய்யும் மறைத் தமிழ் மாலையும் பேராத சீர் அரங்கத்து
ஐயன் கழற்கு அணியும் பரன் தாள் அன்றி ஆதரியா
மெய்யன் இராமாநுசன் சரணே கதி வேறு எனக்கே 13

<i>sheyyum</i> composed / constructed	<i>pashun</i> (with) unwithered	<i>thulavatthozil</i> , Thulasi leaves	<i>shendamizh</i> Tamil
<i>peyyum</i> resulting	<i>māraitthamiz</i> garland - in Tamil,	<i>maalaiyum</i> , vying with Vedas	<i>pēraadha sheer</i> with noble virtues
<i>arangatth</i> Srirangam's			
<i>ayyan</i> the Lord's	<i>kāzarkku</i> feet	<i>aṇiyum</i> adorning	<i>paran</i> the holy (Thondarippodi aazhwaar)
<i>thaalanri</i> his feet	<i>aadhariyaa</i> only and desiring nothing else		
<i>meyyan</i> , the noble,	<i>iraamaanujan</i> Sri Raamaanuja's (his)	<i>sharanē</i> holy feet	<i>gāthi</i> unique goal that should be attained
<i>vēru</i> me,	<i>yenakkē</i> that who is different		

Thondaradipodi aazhwaar wove a garland of Tamil hymns out of thulasi grown by himself in his own garden ; these hymns, equivalent to the Vedas, were placed at the feet of the Lord at Srirangam (Arangam). The Lotus feet of the noble Sri Raamaanuja who desired nothing else but the aazhwaar's feet form my supreme goal.

Thondarāḍipodi aazhwaar's 'Thirupalliyezuchhi' is sung daily to 'wake up' the Lord just like 'Venkatesha Suprabhaatham' for the Lord Srinivaasa. His other work 'Thirumaalai' is musical and propounds philosophic aspects with great appeal.

ಕತಿಕ್ಕು ಪ್ಪದರಿ, ವೆಮ್ ಕಾನಮುಮ್ ಕಲ್ಲುಮ್ ಕಡಲುಮಲ್ಲಾಮ್
ಕೊದಿಕ್ಕು ತ್ತವಮ್ ಶೆಯ್ಯುಮ್ ಕೊಳ್ ಹೈಯತ್ತೇನ್, ಕೊಲ್ ಕಾವಲನ್ ಶೋಲ್
ಪದಿಕ್ಕುಮ್ ಕಲೈಕ್ಕವಿ ಪಾಡುಮ್ ಪೆರಿಯವರ್ ಪಾದಜ್ಜೇ
ತುಡಿಕ್ಕುಮ್ ಪರಮನ್, ಇರಾಮಾನುಶನ್ ಎನ್ನೈ ಚೋರ್ವಿಲನೇ ||14||

ಕತಿಕ್ಕುಪ್ ಪತ್ತರಿ ವೆಮ್ ಕಾನಮುಮ್ ಕಲ್ಲುಮ್ ಕಡಲುಮ್ ಎಲ್ಲಾಮ್
ಕೊತಿಕ್ಕತ್ತವಮ್ ಶೆಯ್ಯುಮ್ ಕೊಳ್ ಹೈಯತ್ತೇನ್
ಕೊಳ್ಳಿಕಾವಲನ್ ಶೋಲ್
ಪತಿಕ್ಕುಮ್ ಕಲೈಕ್ ಕವಿ ಪಾಡುಮ್ ಪೆರಿಯವರ್ ಪಾದಜ್ಜೇ
ತುತಿಕ್ಕುಮ್ ಪರಮನ್ ಇರಾಮಾನುಶನ್ ಎನ್ನೇನೆ ಶೋರ್ವಿಲನೇ 14

kadhikku ppādhāri, vemkaanamum kallum kaḍalumellaam
To reach the goal / being in the sizzling forest mountains in oceans entire
enthusiastic standing

kodhikkathavam sheyyum kolḷhaiyatthēn, kollikaavalan shol
body burning as it were nature I gave up, Kulashekara sayings
aazhwaar's

pādhikkum, kālaiikkavi pādum periyavar pādhangalē
embedded shastra's singing mahaathmaas their holy feet only
hymns

thudhikkum paraman, iraamaanujan yennai cchorvilanē (14)
reciting the noblest Sri Raamaanuja me will not leave

The embedded meanings in Kulashekara aazhwaar's prabhandham appear as translation of 'shaastric' texts. I shall not leave Sri Raamaanuja who worships the holy feet of those singing the aazhwaar's prabhandham. Therefore having found my refuge I need not make any effort to attain my goal by doing severe penance in the scorching forests, mountains and oceans, thereby reducing my body to nothing.

Kulasekhara aazhwaar has gifted us 'Perumaal Thirumozhi' glorifying the multi-faceted greatness of the Lord in the 'Raamaavataara'.

His devotion to the Lord and His devotees leaves one breathless. He wished to be 'linked' to the Thirumalai, even if it meant to be any small thing : "Yēdhēnoom aavēney....." so entreats the aazhwaar.

ಶೋರಾದ ಕಾದಲ್ ಪೆರುಳ್ಳುಪ್ಪಾಲ್, ತೋಲ್ಮೈ ಮಾಲ್ಯೆ ಒನ್ ಒಮ್
ಪಾರಾದವನ್ನೆ ಪ್ಪಲ್ಲಾಣ್ಡೆನ್ ಒ ಕಾಪ್ಪಿಡುಮ್, ಪಾನ್ಮೈಯನ್ ತಾಳ್
ಪೇರಾದ ಉಳ್ಳತ್ತಿರಾಮಾನಶನ್ - ತನ್ ಪಿಱಪ್ಪಾಯಶೀರ್
ಶಾರಾ ಮನಿಶರೈ ಚ್ಚೇರೇನ್, ಎನಕ್ಕೆನ್ನ ತಾಱ್ವಿನಿಯೇ

||15||

ಶೋರಾದ ಕಾದಲ್ ಪೆರುಳ್ಳು ಕಱಿಬಿಬಾಲ್ ತೊಲೈಲೆ ಮಾಲೆ ಓನ್ಮುಮ್
ಪಾರಾಡ್ತು ಅವನಾಬ್ ಬಲ್ಲಾಂಡು ಂನ್ಮು ಕಾಬ್ಬಿಡುಮ್
ಪಾನ್ಮೆಯನ್ ತಾಳ್
ಪೇರಾದ ಂಲೈತ್ತು ಇರಾಮಾಡುಶನ್ ತನ್ ಪಿರಾಂಗಿಯ ಶೀರ್
ಶಾರಾ ಮನಿಶರೇಶ್ ಶೇರೇನ್ ಂನಕ್ಕು ಂನ್ನ ತಾಱ್ವು ಇನಿಯೇ ? 15

shōraadhakaaadhāl perum shuyippaāl, thollai maalai onrum
(having) got into into a big whirlpool, not propounding even a bit about

paaradhavanai pallaandenru kaappidum paanmaiyañ thaal
Lord's nature 'Long live' (Glory that kind of nature viz. holy feet
be unto you)
one having Peri aazhwaar

pēraadha ullatthu iraamaanujan thān pirangiya sheer
having inseparable Sri Raamaanuja's great noble
mind qualities

shaaraa manisharai chhērēn, yenakkenna thaazviniyē (15)
not getting what persons shall not allow what do I lack after this
one wanted to to join happening
experience

Absorbed in 'never-reducing' whirlpool of love, not propounding anything about the Reality viz Isvara, the Lord, Periaazhwaar considered that singing pallaandu (glory be unto the Lord) as his natural trait ; and Sri Raamaanuja always bore him in his heart. I shall never join those who do not like to experience Sri Raamaanuja's feet. Having such a determined bent of mind, do I feel need for or lack anything ?

Also known as 'Vishnu chitthan', Sri Periaazhwaar glorified the Lord in both 'Raama' as also 'Krishna' avataaras in his Thirumozhi. His assuming the role of Yashoda, and fondling / playing with the baby Krishna is very famous and often compared with the texts in Srimad Bhaagavatha.

தாழ்வ ண்ரு ில்லா மராய் தாழ்ந்து, தலமுமுதும் கலியே
 ஸ்ஹிந்ர னாஹ் வந்ததவன் காண்மின் அரங்கர் மௌலி
 ஸூழ்ஹிந்ர மாலேயி ஷூடிகுடுத்தவன் தோல் அருளால்
 வாழ்ஹிந்ர வல்ல, இராமானுசன் என்னும் மா முனியே

||16||

தாழ்வு ஓன்று இல்லா மறை தாழ்ந்து தலமுமுதும் கலியே
 ஆள்கின்ற நாள் வந்து அளித்தவன் காண்மின் அரங்கர் மௌலி
 சூழ்கின்ற மாலையைச் சூடிக் கொடுத்தவன் தோல் அருளால்
 வாழ்கின்ற வள்ளல் இராமானுசன் என்னும் மா முனியே 16

thaazvu onru illaa marai thaazhndu thálāmuzhudhum káliyē
 (when) the faultless Vedas saw a downtrend, in the whole world the KALI

aalhinranaal vándhu alitthavan kaanmin, ōrangar mouli
 the time he took protected him Sri Ranganaatha's
 was ruling 'avataara' here isn't it ? head-

shoozhinra maaleyai shoodhikodutthaval thollarulal
 -adoming-garland having worn on Her head with Her natural
 once and then presented to the Lord (Sri Andaal) grace

vaazhinra valḷal, iramaanujanennum maamuniyē (16)
 came the benevolent (named) Sri Raamaanuja the great seer

Sri Raamaanuja owed his life/existence to the grace of Sri Andaal, the girl poet who (was wont) to wear the Thulasi garland Herself first and then offer it to Sri Ranganaatha. When the Vedas suffered a fall in importance due to the world being ruled by Káli alone, Sri Raamaanuja, the benevolent, appeared on the scene and protected the Vedas. He (Sri Raamaanuja) wore the garland on his head after it had adorned the Lord Sri Ranganaatha.

Known as 'Shoodi Koduttha naacchiyaar', Andal is none other than Bhodevi Herself. When there was unrest due to evil elements lifting their heads in the world, Sri Andaal took 'avataaram' : she appeared

as a small child in the Thulasi garden of Peri aazhwaar and inbibed all the puraanic episodes from her foster-father. She gave us the rare gift viz Thiruppavai which is a garland of Vishistadvaitic concepts, and highlights the need for undergoing sharanaagathi to attain the Lord.

ಮುನಿಯಾರ್ ತುಯರಙ್ಗಲ್ ಮುಂದಿಲುಮ್, ಇನ್ನಙ್ಗಲ್ ಮೊಯ್ ತ್ತಡಿನುಮ್
ಕನಿಯಾರ್ ಮನಮ್ ಕಣ್ಣಮಜ್ಜೆ ನಿನ್ ಜಾನೈ, ಕಲೈ ಪರವುಮ್
ತನಿ ಆನೆಯೈ ತ್ತಣ್ ತಮಿಝೈ ದ ನೀಲನ್ ತನಕ್ಕುಲಿಲ್
ಇನಿಯಾನೈ, ಎಙ್ಗಲ್ ಇರಾಮಾನುಶನೈ ವಂದಿದಿನರೇ

||17||

ಮುನಿಯಾರ್ ತುಯರಙ್ಗಲ್ ಮುಂದಿಲುಮ್ ; ಇನ್ಬಙ್ಗಲ್ ಮೊಯ್ ತ್ತಡಿನುಮ್
ಕನಿಯಾರ್ ಮನಮ್ ಕಣ್ಣಮಜ್ಜೆ ನಿನ್ ಜಾನೈ, ಕಲೈ ಪರವುಮ್
ತನಿ ಆನೆಯೈ ತ್ತಣ್ ತಮಿಝೈ ದ ನೀಲನ್ ತನಕ್ಕುಲಿಲ್
ಇನಿಯಾನೈ, ಎಙ್ಗಲ್ ಇರಾಮಾನುಶನೈ ವಂದಿದಿನರೇ 17

muniyaar thuyarangaḷ mundhilum ; inbangaḷ moitthidinum
not affected by misfortunes even if they come ; (if) pleasures/ present
together joys themselves

kāniyaar manam kaṇṇamangai ninraanai, kālai pāravum
they are not pleased talking about the deity in shastras applauding
Thirukkannamangai

thāniyaaneyai thāṇthamiz sheidha neelan thanakku ulagil
incomparable extraordinary composed in Thirumangai in this
elephant tamil prabhandam aazhwaar world
feeling high

iniyaanai, yengal iraamaanujan vāndhu yaidhinarē (17)
charged with our swamy Sri Raamaanuja seek to take refuge
fondness,

The Lord who is praised in Vedas, who is incomparable, has come down feeling as high as a headstrong elephant (positively amuck) to locate Himself in Thirukkannamangai, and Thirumangai aazhwaar has sung praises about Him in Divya Prabhandham which can enable one to cross the cycle of births and deaths. Our great Sri Raamaanuja was very fond of him. Those who take him (Sri Raamaanuja) as refuge will neither be unhappy at adversities nor carried away by excessive joy.

Thirumangai aazhwaar propounds in his 'Peria Thirumozhi the dire need to take refuge in the Lord's feet and considered'-to be with the

Lord is heaven' and 'not to be with Him is hell'. He obtained instruction in 'pranava' directly from the Lord.

ಎಯ್‌ದಳ್ಳುರಿಯ ಮಳ್ಳಿಹಳ್ಳಿ, ಆಯಿರಮ್ ಇನ್ ತಮಿಝಾಳ್
ಶೆಯ್‌ದಳ್ಳುಲಹಲ್ ವರುಮ್ ಶಡಗೋಪನೈ, ಶಿನ್ದೈಯುಳ್ಳೇ
ಪೆಯ್‌ದಳ್ಳುಶೈಯುಮ್ ಪೆರಿಯವರ್ ಶೀರೈ ಉಯಿರ್ಹಳ್‌ಲಾಱುಮ್
ಉಯ್‌ದಳ್ಳುದವುಮ್, ಇರಾಮಾನುಶನ್ ಎಮ್ಮುಲು ತುಣೈಯೇ

||18||

எய்தற்கு அரிய மறைகளை ஆயிரம் இன் தமிழால்
செய்தற்கு உலகில் வரும் சடகோபனைச் சிந்தையுள்ளே
பெய்தற்கு இசையும் பெரியவர் சீரை உயிர்கள் எல்லாம்
உய்தற்கு உதவும் இராமாநுசன் எம் உறு துணையே

18

yaidarku ariya maraihaḷai,
to-know-beyond-one's-capacity
the vast Vedas, in

aayiram inthamizaal
a thousand melodious-hymns

shaidharkku ulagil vārum
composing in this world
prabhandham manifested

shadagopanai, shindai yullē
(as) Nammaazhwaar, in his heart /
mind

peidarkku ishaiyum
meditating full of effect

periyavar
Sri Madhurakavi's

sheerai uyirkaḷ yellaam
noble all chethanas
qualities (people)

uyydarku udhāvum,
to progress lent,

iraamaanujan
Sri Raamaanuja

em oru thunaiyē (18)
to us a definite help

In order to compose the difficultly understood synoptic meanings of the vast Vedas in thousand melodious hymns forming part of Divya Prabhandham, Sri Nammaazhwaar took 'avathaar' (i.e. manifesting himself). Having meditated over him incessantly, Sri Madhura Kavi aazhwaar received Sri Nammaazhwaar's grace. And to enable us to progress ourselves in the Vedanthic way / through getting to know Sri Nammaazhwaar's noble qualities, Sri Raamaanuja helped us (it is he who arranged with Thirukuruhai Piraan Pillaan to write a commentary on Sri Nammazhwaar's Thiruvoimozhi). He is therefore our only refuge having shown the aazhwaar's holy feet.

Madhura Kavi aazhwaar's greatness lies in his propounding the greatness of doing kainkaryam to a bhaagavatha (here it is

'Nammaazhwaar') ; in fact stressing that it is even greater than doing kainkaryam to the Lord Himself - it is known as 'aacharya nishte' or 'bhaagavatha nishte'.

ஸஃ ப்ரஹ்மஸுமம் த்நீயம் தாயம், ஸயர் குருவம்
 வீஃ தரு பூமஹ் நாநம், மாஃ விஷ்ணு வர்
 நீஃ தருமம் ச்ந்நிபாரணம் ஸஃ ஓம் நமஃ நிபத்தோர்
 அஃதர் ஸஃ, இராமானுஜன் ஸ்ரீராமம்

|| 19 ||

உறுபெருஞ் செல்வமும் தந்தையும் தாயும் உயர் குருவும்
 வெறி தரு பூ மகள் நாதனும் மாறன் விளங்கிய சீர்
 நெறி தரும் செந்தமிழ் ஆரணமே என்று இந் நீள் நிலத்தோர்
 அறிதர நின்ற இராமானுசன் எனக்கு ஆர் அமுதே. 19

uruperum shelvamum thándheyum thaayum, uyár guruvum
 Here and entire treasure father and mother, soul-saver guru
 here-after's

veri tháru poomakal naadhanum, maaran vilangiya sheer
 scent-giving flower's daughter the Lord Sri brought to all noble
 Sri Mahalakshmi's Nammazhwaar light

neri tharum shenthamizh aaranamē yenru yin neel nilatthōr
 qualities revealing in beautiful philosophy being so in this vast land
 Tamil those who inhabit

aridhara ninra, iramaananujan, enakku aar amudhē (19)
 it's there to understand Sri Raamaanuja to me river of ambrosia

The Tamil Prabhandham, Thiruvoimozhi, was the devotional outpouring of Sri Nammaazhwaar (Maaran) wherein he brings forth the noble qualities (kalyaanagunas) of Sriman Naaraayana, the Lord of lotus - dwelling Sri Mahalakshmi ; it also propounds that treasure of here and hereafter, father, mother, soul-saving teacher and the master of sweetly redolent Sri Mahalakshmi is none other than the Lord. Since Thiruvoimozhi propounds what upanishads say, it is renowned as Tamil language's melodious Veda. Sri Raamaanuja, who came to this world, to teach everyone this aspect, is truly like a river of nectar to me.

The stress is clearly on Draavida Veda (Thiruvoimozhi) which talks about all the noble qualities of the Lord and that He alone is the goal which we should strive to achieve.

ಆರ ಪ್ಪೊಱ್ ತನ್ ಕುರುಹೈಪ್ಪಿರಾನ್, ಅಮುದ ತ್ತರುವಾಯ್
 ಕುರು ತ್ತಮಿಱ್ನಿ ಶೈ ಉಣ್ಣೋಹ್ಱು, ಇನಿಯವರ್-ತಮ್
 ಶೀರೈ ಪ್ಪಯಿನ್ ಒಯ್ಯುಮ್ ಶೀಲಮ್ ಕೊಳ್ ನಾಡಮುನಿಯೈ ನೆಞ್ಜಾಲ್
 ವಾರಿ ಪ್ಪರುಹುಮ್, ಇರಾಮಾನುಶನ್ ಎನ್-ತನ್ ಮಾನಿದಿಯೇ ||20||

ಆರಪ್ ಪೊಱ್ ತನ್ ಕುರುಹೈಪ್ಪಿರಾನ್ ಅಮುದ ತ್ತರುವಾಯ್
 ಕುರು ತ್ತಮಿಱ್ನಿ ಶೈ ಉಣ್ಣೋಹ್ಱು ಇನಿಯವರ್ ತಮ್
 ಶೀರೈ ಪ್ಪಯಿನ್ ಒಯ್ಯುಮ್ ಶೀಲಮ್ ಕೊಳ್ ನಾಡಮುನಿಯೈ ನೆಞ್ಜಾಲ್
 ವಾರಿ ಪ್ಪರುಹುಮ್, ಇರಾಮಾನುಶನ್ ಎನ್ ತನ್ ಮಾ ನಿಧಿಯೇ. 20

<i>aarappozil</i> to (groves) with sandalwood	<i>thén</i> beautiful	<i>куруhaipiraan</i> , Kuruhoor,	<i>amudhatthiruvai</i> from the nectary mouth
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<i>eera tamizin</i> quenching the scorching samsaara, the tamil	<i>ishai</i> music	<i>uṇandhōrhatku</i> , those who have experienced	<i>iniyavārtām</i> the favourite one
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<i>sheerai</i> noble qualities	<i>pazinru</i> after under- standing them	<i>uyyum</i> living well	<i>sheelangoḷ</i> of that nature	<i>naadhamuniyai nenjaal</i> Sri Naadhamuni in the mind / heart
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<i>vaaripparuhum</i> , deeply ,	<i>irramanujan</i> Sri Raamaanuja	<i>yen thán</i> (is) my	<i>maanidhiyē</i> (20) great treasure.
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Having taken birth in the sandalwood-studded Kuruhaapuri, the benevolent Sri Nammaazhwaar gave from his nectary mouth Divya Prabhandham named Thiruvoimozhi ; to those who have savoured, experienced its sweetness, Sri Naadhamuni is a loved one who had exulted in worshipping the sweet poet, 'Madhura Kavi' as he was known (Naadhamuni in fact knew the art of singing and assigned raagas to various prabhandham hymns). Sri Raamaanuja, to whom Sri Naadhamuni endeared himself, has come as a big treasure to me.

Naadhamuni is said to have repeated 'Kanninun Shirutthambu' of Madhura Kavi several thousand times in order to get the Naalaayira Divya Prabhandham, thanks to his yogic powers.

ನಿದಿಯ್ ಪೊழಿಯು ಮುಹಿಲೆನ್ಟು, ನೀಶರ್-ತಮ್ ವಾಶಲ್ ಪತ್ತಿ,
 ತುಡಿ ಕತ್ತುಲಹಲ್ ತುವಳ್ ಹಿನ್ ಟಲೇನಿನಿ, ತ್ತೂಯ್ ನೆಱಶೇರ್
 ಎದಿಹಟ್ಟಿವನ್, ಯಮುನೈತ್ತುಟ್ಟಿವನ್ ಇಣೈಯಡಿಯಾಮ್
 ಕದಿ ಪತ್ತುಡೈಯ, ಇರಾಮಾನುಶನೈ ಕ್ಕಾತ್ತನನೇ

||21||

ನಿதியைப் பொழியும் முகில் என்று நீசர் தம் வாசல் பற்றித்
 துதி கற்று உலகில் துவள்கின்றிலேன் இனி தூய் நெறி சேர்
 எதிகட்கு இறைவன் யமுனைத்துறைவன் இணை அடியாம்
 கதி பெற்றுடைய இராமாநுசன் என்னைக் காத்தனனே. 21

nithiyai pozhiyum muhil yenru, neeshar thám vaashal pattri
 riches raining/ clouds, so the evil one's at the door
 pouring saying

thudhihatthu ulagil thuvalhinrilēn ini, thooy neri shēr
 reciting in the world will not suffer anymore pure conduct combined

yedhihatku iraiavan, yamunai thuraiavan inai adiyaam
 to the yathis master Yaamunaachaarya's two holy feet
 (ascetics)

kádhi pettrudaiya, iraamaanujan yennai kaatthananē (21)
 getting the thing to be Sri Raamaanuja me protected
 obtained is the one (who)

Sri Yaamunaachaarya was the most prominent amongst the yethis (ascetics) following the 'dhaarmic' path and became 'a preceptor' to our master, Sri Raamaanuja, who believed that acquiring Sri Yaamuna's holy feet was the goal. Having obtained Sri Raamaanuja's protection, there is no need for me to stand at the door of mean mortals and undergo the suffering of singing praises to them such as : 'You're the wealth-pouring rain cloud'.

While this hymn recalls Sri Raamaanuja's deep devotion to Sri Yaamunaachaarya, it also stresses one's bhakthi to aazhwaars / aachaaryas. 'Yamunai thuraiavanai' while being interpreted as referring to Sri Yaamunaachaarya also brings back memories of Lord Krishna's leelas in Yamuna river. Sri Raamaanuja's connection with Yamuna refers to his role of Aadishesha protecting baby Krishna from rain.

ಕಾರ್ತಿಕೈಯಾನುಮ್ ಕರಿಮುಹತ್ತಾನುಮ್, ಕನಲುಮ್ ಮುಕ್ಕಣ್
 ಮೂರ್ತಿಯುಮ್ ಮೋಡಿಯುಮ್ ವೆಪ್ಪುಮ್ ಮುದುಹಿಟ್ಟು ಮೂವುಲಹುಮ್
 ಪೂತ್ತವನೇ ! ಎನ್ ಟು ಪೋತ್ತಿಡ ವಾಣನ್ ಪಿಞೈ ಪೊಱುತ್ತು
 ತೀರ್ತನೈ ಏತ್ತುಮ್, ಇರಾಮಾನುಶನ್ ಎನ್-ತನ್ ಶೇಮ ವೈಪ್ಪೇ

||22||

ಕಾರ್ತಿಕೈಯಾನುಮ್, ಕರಿಮುಹತ್ತಾನುಮ್ ಕನಲುಮ್ ಮುಕ್ಕಣ್
 ಮೂರ್ತಿಯುಮ್ ಮೋಡಿಯುಮ್ ಮುದುಹಿಟ್ಟು ಮೂವುಲಹುಮ್
 ಪೂತ್ತವನೇ ! என்று ಬೋಧಿಸಿದ ವಾಣನ್ ಪಿಞೈ ಪೊಱುತ್ತು
 ತೀರ್ತನೇ ಎತ್ತುಮ್ ಇರಾಮಾನುಶನ್ ಎನ್ ತನ್ ಶೇಮ ವೈಪ್ಪೇ. 22

kaarthihaiyaanum karimuhatthaanum, kánalum mukkhan
 Shanmukha Ganesha, Agni the three-eyed

moorthiyum modiyum veyppum mudhuhittu, moovulahum
 viz Eashwara Durga (Parvathi) a goddess beat a retreat the three
 (jwara) worlds

pootthavanē ! ennru potthida vaṇan pizhai poruttha
 You, the cause (and (protect) adore with Baana's blunder excused
 protector) of their so saying devotion (asura)
 creation (hailed)
 (made lotus blossom)

theerthanai yētrum, iraamaanujan yenthán shema vaippē (22)
 the holy hailed by Sri Raamaanuja my safety's fund
 Lord

Baanaasura had mesmerised Rudra and got him to protect his palace. When he came to know that his daughter (Usha) loved Aniruddha and the latter was in her house, Baana went to fight him but got vanquished by Sri Krishna ; after this he started hailing the Lord. Other gods/goddesses were unable to help him but fled the scene. When he hailed "Oh, Sri Krishna, You, protected all the three worlds in your navel's 'lotus' the Lord came to his rescue. Such Lord is always adored with bhakthi by Sri Raamaanuja who is safe insurance for emergency.

The hymn also highlights the supremacy of the Lord over other deities like Agni, Ganesha, Shanmukha etc. This also sets at rest and nullifies the other faiths which do not believe in the supremacy of "Brahman" (Vedantic term for the Lord).

ವೈಪ್ಪಾಯ ವಾನ್ ಪೊರುಳ್ ಎನ್ ಟು, ನಲ್ಲನ್ಬರ್ ಮನತ್ತಹತ್ತೇ
ಎಪ್ಪೊದುಮ್ ವೈಕ್ಕುಮ್ ಇರಾಮಾನುಶನ್ನೆ, ಇರು ನಿಲತ್ತಿಲ್
ಒಪ್ಪಾರಿಲಾದ ಉಟು ಎನ್ನೆಯೇನ್ ವಳ್ಳನೆಳ್ಳಲ್ ವೈತ್ತು
ಮುಪ್ಪೊದುಮ್ ವಾಳ್ತುತ್ತವನ್, -ಎನ್ನಾಮ್ ಇದು ಅವನ್ ಮೊಯ್ ಪುಹಳ್ಳಕ್ಕೇ ?

||23||

ವಾವಬ್ಬ ಆಯ ವಾನ್ ಪೊರುಳ್ என்று ನಲ್ ಅನ್ಬರ್ ಮನತ್ತಹತ್ತೇ
ಒಪ್ಪೊದುಮ್ ವೈಕ್ಕುಮ್ ಇರಾಮಾನುಶನ್ನೆ ಇರು ನಿಲತ್ತಿಲ್
ಒಪ್ಪಾರಿಲಾದ ಉಟು ಎನ್ನೆಯೇನ್ ವಳ್ಳನೆಳ್ಳಲ್ ವೈತ್ತು
ಮುಪ್ಪೊದುಮ್ ವಾಳ್ತುತ್ತವನ್ ಎನ್ ಆಮ್ ಇತ್ತು ಅವನ್ ಮೊಯ್
ಪುಹಳ್ಳಕ್ಕೇ? 23

vaippaaya vaan poruḷenru, nallānbar mānattahattē
saving-us-during-emergency previous wealth noble devotees in the heart

yeppodhum vaikkum iraamaanujanai irunilatthil
incessantly thinking about that is, Sri Raamaanuja, in the vast world
this subject

oppaarilaadha uruvinaṇṇē vanja nenjil vaiṭṭhu
Incomparably sinned as I am in this corrupt mind concentrating
to adore

muppodhum vaaztruvaṇ, yennaam idhu avan moi puhazkē (23)
all the three (I) hail him what for such his-widely-spread-
periods of the day happened greatness

The godly ones having full faith in Sri Raamaanuja as their saviour lodge him firmly in their hearts and keep remembering him as the most precious wealth. I, who have no equal in being the greatest sinner have 'treasured' him in my heart. To have deposited him in my heart which is extremely deceitful, I wonder, what bad effect it will have on his greatness. I cannot exhaust reciting his noble and infinite virtues even if I started singing them, the entire day.

The reader would come across this aspect of Amudhanaar's fear that having Sri Raamaanuja in his heart may vilify the latter's greatness due to the former's sins, in the hymn 27 later.

மோய்த்து வெம் தேவினையால், பல் உடல்தொறும் மூத்து
 வய்த்து முழிந்தேன் முன நான் ஹேலாம், இன்னு கண்டயாந்தேன்
 பொய்த் தவம் போற்றும் புலைச் சமயங்கள் நிலத்து அவியக்
 கைத்த மெய்ஞ்ஞானத்து இராமாநுசன் என்னும் கார்
 தன்னையே. 24

moittha vem theevinaiyaal, pāl udaldhorum mootthu, adhanaal
 encircled terrible sins in many bodies having therefore
 births (the souls) lived

yaitth ozindhēn munainaalhal ellaam inru kanduyarndhēn
 very much distressed the days that are past to-day having seen got purified

poittha thavam, potrum pulaich chamayangal nilatthaviya
 those who adopt lowly - paths - of - false - penance destroyed without
 trace in this world

kaitthamai jnaanatthu iraamaanujan yennumkaar thanneyē (24)
 condemned the one with (named) Sri Raamaanuja the black cloud
 with logic true knowledge (I saw to-day)

Having taken countless births from beginningless time due to terrible sins committed, I was very much distressed. The one, who condemned followers of the lowly-faiths-of-false-penance which were non-Vedic and destroyed them without trace, viz. Sri Raamaanuja - the holy one with true knowledge - the generous black cloud, I saw him and after acquiring him became purified.

The reference is to Sri Raamaanuja's epoch-making commentaries like Sri Bhaashya which put forward the Vishishtadvaitic philosophy solving various complex issues concerning the three 'tattvas' viz Brahman, Jeevaatmaas and the Universe.

ಕಾರೇಯ್ ಕರುಣೈ ಇರಾಮಾನುಶ ! ಇಕ್ಕಡಲಿಡತ್ತಿಲ್
ಆರೇ ಅಱಿಬವರ್ ನಿನ್ನರುಳಿನ್ ತನ್ನೈ ?, ಅಲ್ಲಲುಕ್ಕು
ನೇರೇ ಉಕ್ಕಿವಿಡಮ್ ನಾನ್ ವನ್ನ ನೀ ಎನ್ನೈ ಉಯ್ ತಪಿನುನ್
ಶೀರೇ ಯುಯಿಕ್ಕುಯಿರಾಯ್, ಅಡಿಯೇಱ್ಕುನ್ ಷು ತಿತ್ತಕ್ಕುಮೇ

||25||

ಕಾರ್ ಏಯ್ ಕರುಣಣೆ ಇರಾಮಾನುಶ ! ಇಕ್ಕ ಕಡಲಿಡತ್ತಿಲ್
ಆರೇ ಅಱಿಬವರ್ ನಿನ್ ಅರುಳಿನ್ ತನ್ಮಮೆ ? ಅಲ್ಲಲುಕ್ಕು
ನೇರೇ ಉಕ್ಕಿವಿಡಮ್ ನಾನ್ ; ವನ್ನು ನೀ ಎನ್ನಣೆ ಒಯ್ತತ್ತಪಿನ್, ಒನ್
ಶೀರೇ ಒಯಿರ್ಕ್ಕು ಒಯಿರಾಯ್ ಅಡಿಯೇಱ್ಕು ಇನ್ನು ತಿತ್ತಕ್ಕುಮೇ. 25

<i>kaarēy</i>	<i>karunai</i>	<i>irraamaanuja !</i>	<i>ikkaḍaliḍatthil</i>
black-cloud type	benevolence	Sri Raamaanuja !	in this wide world surrounded by oceans

<i>aarē</i>	<i>aribhavar</i>	<i>ninnarulin</i>	<i>thānmai,</i>	<i>allallukku</i>
who alone	know	your mercy's	nature	(for) sorrows

<i>nerēuraividam</i>	<i>naan</i>	<i>vandhu</i>	<i>nee</i>	<i>yennai</i>	<i>uyytthapin</i>	<i>vun</i>
the direct place to stay	I	came to	you	me being so	(having been) accepted	your

<i>sheerē</i>	<i>uyirukku</i>	<i>uyiraa,</i>	<i>āḍiyērku</i>	<i>inru</i>	<i>thiththikkumē (25)</i>
noble qualities	for lowly selves	soul	to me	to-day	taste very sweet

O ! Raamaanuja, you are as benevolent as the dark cloud which rains equitably without distinction of persons receiving it, while I am home to sorrows. Such an one, as me, you have yourself chosen to accept. Your incomparable noble qualities are like saviour of my soul. Such is your kindness, such is your nature, and so vast is your fame that it has spread all over the world ; who knows it ? So amazing!

This hymn highlights 'aachaarya guṇaanubhava rasaasvaadham' which is deemed to be the "highest Purushaārtha" (the supreme goal).

ತಿಕ್ಕುತ್ ಕೇತ್ತಿ ಇರಾಮಾನುಶನೈ, ಎನ್ ಶೆಯ್ ಎನ್ನೆಯಾಮ್
ಮೆಯ್ ಕುತ್ತಮ್ ನೀಕ್ಕಿ ಎಳಜ್ಜೆಯ ಮೇಗತ್ತೈ, ಮೇವುನಲ್ಲೋರ್
ಎಕ್ಕುತ್ವಾಳರೆದು ಪಿಱಪೇದಿಯಲ್ಲಾಹ್ ನನ್ ಘೋರ್,
ಅಕ್ಕುತ್ವಮಪ್ಪಿ ಅಪ್ಪು ಅದ್ವಿಯಲ್ಲೇ - ನಮ್ಮೈ ಆಟೊಳ್ಳುಮೇ

||26||

திக்கு உற்ற கீர்த்தி இராமாநுசனை என் செய் வினை ஆம்
மெய்க்குற்றம் நீக்கி விளங்கிய மேகத்தை மேவும் நல்லோர்
எக் குற்றவாளர் எது பிறப்பு எது இயல்வு ஆக நின்றோர்,
அக் குற்றம் அப் பிறப்பு அவ் இயல்வே நம்மை

ஆட்கொள்ளுமே. 26

<i>thikku uttra keerthi</i> with greatness spanning over horizons	<i>iraamaanujanai,</i> Sri Raamaanuja,	<i>yen shei vinaiyaam</i> by me committed sins	
<i>meykkuttram</i> the bad result of which	<i>neekki vilangiya megatthai,</i> purged by that bright cloud,	<i>mevum</i> those who with single mind meditate	<i>nallor</i> the noble ones
<i>yek kuttravaalar</i> ones with short-coming (of knowledge)	<i>yedhu pirappu</i> whatever birth (they've) taken	<i>yedhu iyalvu aaha</i> whatever-lineal history	<i>ninrōr</i> were there then (past)
<i>akk kuttram</i> that very fault	<i>appirappu,</i> that very birth conduct	<i>avv iyalve nammai aatkolḷumē</i> (26) that very us render as seshas / servants	

The world-renowned Sri Raamaanuja, being as generous as the rain cloud, purged all my past sins. Those who meditate over him with single-minded devotion and take refuge in him, whatever be their birth / whatever be there misdeeds in the past / whatever be their lineal history that that very birth will render us into becoming seshas / servants.

The hymn highlights 'aachaarya sambhanda perumai' which leads us to our becoming shishyas of the aachaaryas - that is achieving Raamaanuja's 'daasadaasathvam'. Aachaarya's generosity in saving chethanas is compared to rain-giving clouds.

கோழ் க்ஷுஹ்வத்ரபஜ், கோழாந்நுவிஹ்வஜ்ஜயவ்நு
வக்ஷல்-தநத்நால் வல்விந்யேன் மனம் னீ புருந்தாய் ;
வக்ஷ், ப்ஷுதர் விதும் ஸந் பீரு மீந்நீக்ஷ் முக்ஷ்மீ
தக்ஷத்ரபஜ், ஈராமாநுச! னந் தநி நேஷ்மீ

||27||

கொள்ளக் குறைவு அற்று இலங்கி கொழுந்து விட்டு ஓங்கிய
உன்
வள்ளல் தனத்தினால் வல்வினையேன் மனம் நீ புருந்தாய்

வெள்ளைச்சுடர்விடும் உன்பெருமேன்மைக்கு

இழுக்குஇதுஎன்று
தள்ளுற்று இரங்கும் இராமாநுசா ! என் தனி நெஞ்சமே. 27

<i>kollakurai</i>	<i>vattru</i>	<i>ilangi,</i>	<i>kozhundhu vittu ōngia unn</i>
not allowing	even a bit	shine	ever-increasing-in-power your
to slide	downward	(by itself)	

<i>vallal</i>	<i>thānatthinaal</i>	<i>valvinayēnmanam</i>	<i>nee puhundhaai</i>
(owing to	benevolence /	the-most - sinned mind	you yourself entered
your)	noble qualities	that is mine	

<i>vellaichhudar vidum un</i>	<i>peru mēnmaikku</i>	<i>izukkidhenru</i>
clearly shining, bright,	your greatness	dirt (blemish) that was

<i>thaluttru irangum,</i>	<i>iraamaanuja!</i>	<i>yen thāni nenjamē</i>	(27)
rendering restless,	Sri Raamaanuja	my supportless (my) heart	

O Raamaanuja ! ever-increasing in brilliance but never diminishing in power is your benevolence or quality of generosity like a dark cloud, which has entered my heart. I am the most-sinned. This has made me fear and restless at the possibility of my blemish tarnishing your greatness.

This hymn may be read in conjunction with hymn 23.

நெஞ்சு கஃ கோண்ட கஞ்சனைக் காய்ந்த நிமலன் நங்கள்
பஞ்சித் திருவடிப் பின்னை தன் காதலன் பாதம் நண்ணா
வஞ்சர்க்கு அரிய இராமாநுசன் புகழ்அன்றி என் வாய்
கோஷு ஸ்ரவகிலாது, ஐஸ் வாழ் ஐஸ் கூடியதே !

||28||

நெஞ்சில் கறை கொண்ட கஞ்சனைக் காய்ந்த நிமலன் நங்கள்
பஞ்சித் திருவடிப் பின்னை தன் காதலன் பாதம் நண்ணா
வஞ்சர்க்கு அரிய இராமாநுசன் புகழ்அன்றி என் வாய்
கொஞ்சிப் பரவகில்லாது ; என்ன வாழ்வு இன்று கூடியதே ! 28

<i>nenjil kárai kondakānjanai</i>	<i>kaayndha nimalan,</i>	<i>nangal</i>
The evil-hearted-kamsa	(was) killed by the blemish less for His devotees	

<i>pānjith thiruvadippinnai</i>	<i>thān kaadhalan,</i>	<i>paadham naṇṇaa</i>
He has cotton-(petal) soft feet	Lord Sri Krishna's	feet not taking refuge

<i>vánjarkkariya</i>	<i>iraamaanujan</i>	<i>puhazhánri</i>	<i>yen vaai</i>
deceitful ones	Sri Raamaanujan	his virtues alone	my tongue / heart
		(not anyone else)	

konji páravahillaadhu, yenna vaazhvinru koodiyadhē (28)
with love can't sing / recite , the life present, I've achieved great luck

The evil-minded Kamsa was killed by Lord Sri Krishna who has extreme love towards His devotees. And Sri Raamaanuja is hard to get by those who do not take refuge in the petal-soft feet of that Gopi Vallabha. My mouth cannot sing praises of any one else excepting Sri Raamaanuja's – my present life thus is wonderful.

Lord's noble qualities like 'aashritha vaathsalathvam' (love towards His devotees) are highlighted. Didn't He save His devotees from Kamsa's clutches ?

கூட்டும் விதி என்ற கூடுங்கொலோ ? தென் குருகைப்
பாட்டு என்னும் வேதப் பசுந்தமிழ் தன்னைத் தன் பத்தி
வீட்டின் கண் வைத்த இராமாநுசன் புகழ் மெய் உணர்ந்தோர்
சுட்டங்கள் தன்னை என் நாட்டங்கள் கண்டு இன்பம்
எய்திடவே. 29

<i>koottum vidhi</i>	<i>yenru koodungolō,</i>	<i>thén kuruhai piraan</i>
the aligning (fate)mercy	when will it at all	Sri Nammaazhwaar's
	connect me	

paattennum vedhappashunthamiz thánnai, thán páthhi yennum
hymns (to) Vedas-identical-Thiruvoimozhi his Bhakthi maarga's (path)
sweet songs

<i>veettin kánvaittha</i>	<i>iraamaanujan</i>	<i>puhaz</i>	<i>meiy unarndhōr</i>
temple established	Sri Raamaanuja	praises	knowing as it existed

eettangal thánnai, yen naattangal kándu inbam yaidhidavē (29)
congregations (goshtis), my eyes (having) seen to rejoice

The bhakthi-maarga established firmly by Sri Raamaanuja owes to the well-known sweet hymns of Sri Nammaazhwaar's 'Thiruvoimozhi'. When will at all my eyes rejoice seeing large congregations of devotees enjoying / experiencing /singing praises of Sri Raamaanuja and when will my good luck arrive to align me with them ?

In Thiruvoimozhi the philosophic concepts of artha panchaka jnaana were elucidated and these concepts helped Sri Raamaanuja in due course to put forward the tattva / hita / Purusha artha concept enshrined in the philosophy of Vishishtadvaita as we know it today.

ಇನ್ನಮ್ ತರು ಪೆರು ವೀಡು ವನ್ನೆಯ್ದಲೆನ್ ?, ಎಣ್ಣಿಟ್ಟ
 ತುನ್ನಮ್ ತರು ನಿರಯಮ್ ಪಲ ಶೂಝಿಲೆನ್ ?, ತೊಲ್ಲು ಲಹಿಲ್
 ಮನ್ ಪಲ್ ಉಯಿರ್ಹಟ್ಟಿಕ್ಕಯವನ್ ಮಾಯನ್ ಎನ್ ಮೊಝಿನ್
 ಅನ್ನನಹನ್, ಇರಾಮಾನುಶನನ್ನೆ ಆಞ್ಞನನೆ

||30||

ಇன்பಮ್ ತರು ಪೆರು ವೀಡು ವನ್ನೆಯ್ದಲೆನ್ ? ಎಣ್ಣಿಟ್ಟ
 ತುನ್ನಮ್ ತರು ನಿರಯಮ್ ಪಲ ಶೂಝಿಲೆನ್ ? ತೊಲ್ಲು ಲಹಿಲ್
 ಮನ್ ಪಲ್ ಉಯಿರ್ಹಟ್ಟಿಕ್ಕಯವನ್ ಮಾಯನ್ ಎನ್ ಮೊಝಿನ್
 ಅನ್ನನಹನ್, ಇರಾಮಾನುಶನನ್ನೆ ಆಞ್ಞನನೆ

inbam tháru peru veeđu vandhu yaiythilen ? yē irandha
 pleasure - giving liberation (even) if obtained, so what ? countless

thunbham tháru nirayam pala shoozhilen ? thol ulahil
 afflicting - grief countless-hells if I am in this ageless world
 subject to

mán pál uyirhalakku iraiyavan maayan yena mozhindha
 the-eternal-souls the Master (the miracle) so declared
 God / Vishnu

anban, anáhan iramaanujan yennai aandanane (30)
 the loving, blemishless Sri Raamaanuja (to) me gave refuge

Sri Raamaanuja, the blemishless and the benevolent friend declared in discourses that 'in this ageless world Sri Krishna (Vishnu) is the Supreme Master of all souls', and he has given me his refuge. This having occurred whether it is extremely pleasurable liberation (in Vaikunta) or stalking multi-pronged grief-afflicting hells, neither do I rejoice nor grieve.

The aspect relating to hell is spoken of in hymns 34 and 99. The samsaaram or life here is spoken as contributing to the grief and to overcome it the only answer is to seek Raamaanuja's refuge.

* ಆಣ್ಡುಹಳ್ ನಾಳ್ ತಿಜ್ಜಾಯ್, ನಿಹಳ್ ಕಾಲಮಲ್ಲಾಮ್ ಮನಮೇ !
ಈಣ್ಡು ಪಲ್ ಯೋನಿಹಳ್ ದೋಷುಮಲ್ ಪೋಮ್, ಇನ್ ಪೋರೇನ್ ಪೋಯೇ,
ಕಾಣ್ ತಹು ತೋಳುಳ್ ತನ್ನತ್ತಿ ಯೂರರ್ ಕಮಲಿಣೈಕ್ಕೇಳ್
ಪೂಣ್ಡವನ್ಬಾಳನ್, ಇರಾಮಾನುಶನೈ ಪೊರುಂದಿನಮೇ ||31||

* ಆಣ್ಡುಗಳು ನಾಗ್ಲ ತಿಹುಗಳು, ಆಯ್, ನಿಕಮ್ ಕಾಲಮ್ ಎಲ್ಲಾಮ್
ಮನಮೇ !
ಘಣ್ಡು ಪಲ್ ಯೋನಿಹಳ್ ತೋರು ಒಮಲ್ವೋಮ್ ಇನ್ನು ಓರ್
ಎಣ್ ಇನ್ನಿರಿಯೇ
ಕಾಣ್ ತಹು ತೋಗ್ ಅಣ್ಣಣಲ್ ತೆನ್ ಅತ್ತಿ ಊರ್ ಕಮಲ್
ಇಣ್ಣಣಕ್ಕಿಮ್
ಪೂಣ್ಡ ಅನ್ಬಾಗನ್ ಇರಾಮಾನುಶನೇ ಪೊರುಂದಿನಮೇ. 31

* *aanduhāl naal thingalaai, nihaz kaalam yellaam manamē !*
day becoming month, thereon years, ages-without-end O, my heart
yeendu pāl yōnihaldhoru uzhalvom, inru ohr yen inriyē
births one after another gone through, now not remembering any
kaan thahu tholaṇṇal thennatthi yoorar kazal aṇaikkeez
with lovely hands, the master Sri Varadharaajar under His two holy Feet
poondū anbaalan, irāmaanujanai porundhinamē (31)
having extreme bhakthi, Sri Raamaanuja (we) reached as our destination

O ! my heart, we underwent for so many days, months, years with no end, that is, from the beginningless time, countless births in innumerable wombs. We have by chance taken firm refuge in Sri Raamaanuja whose heart is full of love – he has deep bhakthi in the Lotus feet of Atthigiri's Sri Varadarajar who has extremely lovely hands.

Sri Raamaanuja is known as 'darshana sthaapanaachaarya', and his Poorva aachaaryas (i.e. aachaaryas before him) acquired 'Vaibhava' (his glitter) although they were 'grihasthas'.

ಪೊರುಂದಿಯ ತೇಶುಮ್ ಪೊಳ್ಳಿಯುಮ್ ತಿಱಲುಮ್ ಪುಹ್ಳುಮ್, ನಲ್ಲ
ತಿರುಂದಿಯ ಜ್ಞಾನಮುಮ್ ಶೆಲ್ವಮುಮ್ ಶೇರುಮ್, ಶೆಱು ಕಲಿಯಾಲ್
ವರುಂದಿಯ ಜ್ಞಾಲತ್ತೈ ವಣ್ಣೈಯಿನಾಲ್ ವಂದ್ಡುತ್ತತ್ತೈ
ಅರುಂದವನ್, ಎಜ್ಜಿರಾಮಾನುಶನೈ ಅಡೈಬವರ್ಕ್ಕೇ

||32||

ಪೊರುந்தಿಯ ತೇಶುಮ್ ಪೊಱೆಯುಮ್ ತಿಱಲುಮ್ ಪುಹ್ಳುಮ್, ನಲ್ಲ
ತಿರುந்தಿಯ ಜ್ಞಾನಮುಮ್ ಶೆಲ್ವಮುಮ್ ಶೇರುಮ್, ಶೆಱು ಕಲಿಯಾಲ್
ವರುந்தಿಯ ಜ್ಞಾಲತ್ತೈ ! ವಣ್ಣಮೆಯಿನಾಲ್ ವಂದ್ಡು ಂಡುತ್ತೈ ಅಲಿತ್ತ
ಅರುಂ ತವನ್, ಂಚ್ಚಿರಾಮಾನುಶನ ಅಡೈಬವರ್ಕ್ಕೇ. ೫೫

porundhiya dēshum poraiyum thiralum puhazum, nalla
befitting (glory) glitter quality of will-power greatness, very well
pardoning (fame)

thirundhiya jñānamum shelvamum shērum, shēru kālīyaal
researched knowledge wealth combine destructive Kāli
together

varundhiya jlaalathai vaṇmeyinaal vāndhu yedutthu aḷittha
sorrowful world (people) with benevolence came to uplift / protect

arundhavan, yengal iramaajunai adaibavarkē (32)
practising Prapatthi, our Swamy Sri Raamaanuja taking refuge in him

Kāli's nature is to obstruct and destroy 'dhaarmic' path due to which the people of this world came to grief. During such period, the ever-benevolent Sri Raamaanuja took birth to uplift and protect them countering the destructive power of Kāli. He propounded and practised prapatthi - maarga. Such of those lucky ones who take refuge in Sri Raamaanuja will achieve, befitting their 'state', glory / brilliance, perseverance, will-power to control senses, fame, well-researched knowledge and bhakthi-type-wealth.

The phrase 'Vandhu Yedutthu alittha' indicates Sri Raamaanuja's avathāra Vishesham'. The number 'five' has significance here - while he came to represent the five weapons of the Lord (see next hymn), he only was instrumental in doing away with Panchapraanas (of our body), panchabhootha, panchendriya and also the five faiths like Paashupatha, Sankhya, Taarkika, Boudha, Jaina.

ಅಡೈಯಾರ್ ಕಮಲತ್ತಲರ್ ಮಹಳ್ ಕೇಳ್ವನ್, ಕೈಯ್ಯಾழಿ ಎನ್ನುಮ್
ಪಡೈಯೊಡು ನಾನ್ದಕ್ಕಮುಮ್ ಪಡರ್ ತಣ್ಣುಮ್, ಒಣ್ ಶಾರ್ಙ್ಗವಿಲ್ಲುಮ್
ಪುಡೈಯಾರ್ ಪುರಿ ಶಙ್ಗಮುಮ್ ಇನ್ನಪ್ಪೂತಲಮ್ ಕಾಪ್ಪದಳ್ಳಿನ್ ಟು
ಇಡೈಯೇ, ಇರಾಮಾನುಶಮುನಿ ಆಯಿನ-ಇನ್ನಿಲತ್ತೇ !

||33||

ಅಡಲೆ ಆರ್ ಕಮಲತ್ತು ಅಲರ್ಮಕಳ್ ಕೇಲ್ವನ್ ಕಲೆ ಆಳ್ವಿ ಎನ್ನೂಮ್
ಪಡೆಯೊಡು ನಾನ್ದಕ್ಕಮುಮ್ ಪಡರ್ ತಣ್ಣುಮ್ ಒಣ್ ಶಾರ್ಙ್ಗಕ ವಿಲ್ಲೂಮ್
ಪುಡಲೆ ಆರ್ ಪುರಿ ಶಙ್ಗಕಮುಮ್ ಇನ್ದತ್ತ ಪ್ತಲಮ್ ಕಾಪ್ಪತ್ತಕ್ಕು ಎನ್ನು
ಇಡಲೆಯೇ ಇರಾಮಾನುಶಮುನಿ ಆಯಿನ ಇನ್ದ ನಿಲತ್ತೇ ! 33

adai aar kamalatthu alarmagal kélvan, kai aazhi yennum
densely - petalled lotus-flower's daughter (Her Lord) (in) hand the discus
(Sudarshana)

pádaiyodu naandhakamum pádar thándum, oṇe shaarnga villum
weaponry sword-named- the mace enabling the attractive bow named
Naandhaka protection shaanagam

pudai aar puri shangamum indha phoothalam kaappadharkenru
adorning one side, the conch also this world, for protecting (it)

idaiyē, iraamaanujamuni aayina innilatthē (33)
were beside Sri Raamaanujamuni in this world

Densely-petalled lotus flower-dwelling Sri Mahalakshmi's Lord is adorned by (His accoutrements) Sudarshana, the discus/Nandhaki, the sword / Kaumodhaki, the mace / Shaarnga, the bow, and the Paanchajanya, the conch, all of which have taken avataaras. All these weapons together meant for protecting the good in the world have taken the form of Sri Raamaanuja. It is therefore, the tradition to declare that the Lord with the above weapons has Himself come down in the form of Sri Raamaanuja.

While this hymn has a lot of significance on the role of five divine weapons and figurative representation in the form of Raamaanuja (asthra bhooshana chapter) their role in protection of the world and conquering of sense organs when we take refuge in Sri Raamaanuja. The 'pancha aayudhas' as they are known acquired added greatness as Sri Raamaanuja entered them (anupravesha). Sri Vedantha Desika's, "Yethiraaja Sapthathi" also talks about this aspect.

ನಿಲತ್ತ್ ಚೆಱ್ಱುತ್ತುಮ್ ನೀಶ ಕಲಿಯೈ, ನಿನ್ನೆಪ್ಪರಿಯ
ಬಲತ್ತ್ ಚೆಱ್ಱುತ್ತುಮ್ ಪಿಱ್ಱಾಯ್ದಿಲ್ಲೆ, ಎನ್ ಪೆಯ್ವಿನೈ ತೆನ್
ಪುಲತ್ತಿಲ್ ಪೊಱ್ತತ್ತ ಅಪ್ಪತ್ತ ಚುಮ್ಮೈ ಪೊಱ್ಱುತ್ತುಮ್ ಪಿನ್
ನಲತ್ತ್ ಪೊಱ್ಱುತ್ತುದು, ಇರಾಮಾನುಶನ್ - ತನ್ ನಯ ಪುಹ್ಱು³⁴

||34||

ನಿಲத்தைச் செறுத்து உண்ணும் நீಶக் ಕಲಿಯை ನಿனைப்பு ಆರಿಯ
ಬಲத்தைச் செறுத்தும் பிறங்கியது இல்லை ; என் பெய்
வினை தென்
புலத்தில் பொறித்த அப் புத்தகச் சும்மை பொறுக்கிய பின்,
நலத்தைப் பொறுத்தது இராமானுசன் தன் நயப் புகழே. 34

nilatthai cherutthu unnum neeshakkáliyai, ninaippu áriya
the world troubled being swallowed the evil Káli being of unimaginable

bálatthai cherutthum pirangiadhu illai, yen pey vinai then
strength destroyed did not become known, my-big-sins-in

pulatthil porittha apputthakacchummai porukkiya pin
Yamaloka recorded those books in heaps having been burnt

nalatthai porutthadhu, iramaanujan thán naya puhazhē (34)
came into bright light, Sri Raamaanuja's his great qualities

The greatness of Sri Raamaanuja did not become apparent even after the inordinate strength of the evil Káli was humbled, but when account books of my terrible misdeeds were destroyed in Yamaloka, Sri Raamaanuja's unique greatness (Kályaaganunas) came into bright light and shone profusely.

Sri Raamaanuja's greatness shone brilliantly like a sun only after Amudhanaar's record of dark deeds (sins) was burnt in Yamaloka.

ನಯವೇನ್ ಒರು ತೆಯ್ವಮ್ ನಾನಿಲತ್ತೇ, ಶಿಲ ಮಾನಿಡತ್ತೈ
ಪ್ಪುಯಲೇ ಎನ್ ಕೈವ ಪೋತ್ತಿಶೆಯ್ಯೇನ್ ; ಪೊನ್ನರಜ್ಜಮೆನ್ನಿಲ್
ಮಯಲೇ ಪೆರುಹುಮ್ ಇರಾಮಾನುಶನ್ ಮನ್ನು ಮಾ ಮಲತ್ತಾಳ್
ಅಯರೇನ್, ಅರುವಿನೈ ಎನ್ನೈ ಎವ್ವಾಱ್ಱನ್ ಟಡಪ್ಪದುವೇ ?

||35||

நயவேன் ஒரு தெய்வம் ; நானிலத்தே சில மானிடத்தைப்
புயலே எனக் கவி போற்றி செய்யேன் ; பொன் அரங்கம்
என்னில்

மயலே பெருகும் இராமாநுசன் மன்னு மா மலர்த்தான்
அயரேன் ; அருவினை என்னை எவ்வாறு இன்று
அடர்ப்பதுவே ? 35

nayavēn oru daivam naanilatthē, shilamaanidatthai
will not beg any other god in this world, some people

ppuyalē yen kavi pottri sheyyēn, ponnarangamennil
calling 'generous' in poems will not laud with mere mention of
as cloud 'Sri Ranga'

mayalē perukum irraamaanujan mannu maa málartthaal
with love flowing abundantly Sri Raamaanuja the dense lotus - feet

ayarēn, aruvina yennai yevvaaru inru aḍarpadhuvē (35)
will not forget, dark sins me how from now pervade ?

On the earth I shall not pray to any god. Neither shall I flatter like a sycophant, lowly mortals in poems thus; you benevolent one like clouds : At the very mention of Sri Ranga, Sri Raamaanuja's love used to gush out to the Lord and I shall not forget his lotus feet. That being so how at all can dark sins afflict me? Certainly not.

Having taken refuge in the Lord's feet thanks to Sri Raamaanuja's help as covered in earlier hymns, the wrong knowledge leading to worshipping 'anya devatha' (other than 'Achyutha') has totally vanished. Amudhanaar remembers with gratitude the petal-soft thiruvādi of Achyutha.

அடல் கோலு நேமியனாயிற் நாடந், அந் ஊரந் டீர்ப்பு
கடல் கோலு டீர் போருக் கருவுப்பு, பின்புமர் காநியோர்
இடலிந் கந் விழுந் தந் தாந் அப்போர் போருக் கோலு அவர் பிந்
படருமர் குணந், வம்மிராமானுசந் - தந் படி இடமுவே

||36||

அடல்கொண்ட நேமியன், ஆர் உயிர் நாதன், அன்று ஆரணச்
 சொல்
 கடல் கொண்ட ஓண் பொருள் கண்டு அளிப்ப, பின்னும்
 காசினியோர்
 இடரின்கண் வீழ்ந்திடத் தானும் அவ் ஓண் பொருள்
 கொண்டு அவர்பின்
 படரும் குணன் ; எம் இராமாநுசன் தன் படி இதுவே. 36

adalkonda nēmiyan aar uyir naadhan, anru aaranachhol
 adversaries humbled all living beings brought-out-then
 by discus-wielder master/Lord

kaḍalkonda oṇṇ porul konḍu aḷippa, pinnum kaashiniyōr
 hidden meanings embedded in the ocean after which the people
 of Vedas of this world

iḍarinkāṇ veezhndhiḍa tha anum av oṇṇ porulkonḍu avar pin
 suffering-in-samsaara they also those great meanings following-them

paḍarum guṇan, yemmiraamaanujan thān pāḍi iduvē (36)
 closely trait, our Sri Raamaanuja his nature this.

The great Lord Sri Krishna, the lord of all living beings, wielder of Sudharshana (the discus) revealed the meanings hidden in the ocean of Vedas (The Bhagavad Geetha), but even then the people of this world were suffering in the quagmire of samsaara. The Lord came into this world as Sri Raamaanuja to preach the very meaning of vedic texts to Samsaaris (for them to absorb) following them closely. Is it not the innate nature of this avataara ?

Amudhanaar has already talked that the Lord Himself came to this world as Sri Raamaanuja. As Lord Krishna, He gave us the Bhagavadh Geetha. Sri Raamaanuja presented his Geetha bhashya for the benefit of the people of this world.

ஊடு கீர்த்தி இராமாயணமந்நமர் ஊடுவெழும்,
 கூடு கீர்த்தி கீர்த்தியிராமானுஜன் குணம் கூலும், அந்நர்
 கடு கீர்த்தி மா மலர்தாழ் கலந்துழம் கனியுன்னலோர்
 அடு கீர்த்தி கீர்த்தி ஹந்நு வந்நியுமர் அஃவக்யாஃக்யநரே

படி கொண்ட கீர்த்தி இராமாயணம் என்னும் பத்தி வெள்ளம்
குடி கொண்ட கோயில் இராமாநுசன் குணம் கூறும் அன்பர்
கடி கொண்ட மா மலர்த் தாள் கலந்து உள்ளம் கனியும்

நல்லோர்

அடி கண்டு கொண்டு உகந்து என்னையும் ஆள் அவர்க்கு

ஆக்கினரே. 37

<i>pāḍi konda keerthi</i>	<i>iraamaayanam yennum patthi vellum</i>
renowned all over the world	The Raamaayana, the epic-ocean-of-bhakthi

<i>kudī konda koil</i>	<i>iraamaanujan</i>	<i>guṇam koorum,</i>	<i>ānbar</i>
the place of dwelling	Sri Raamaanuja's	noble qualities being	devotees
		described	

<i>kāḍikonda</i>	<i>maamalarthhaal</i>	<i>kalandhullam</i>	<i>kāniyum</i>	<i>nallōr</i>
sweet-smelling	noble-lotus-feet	heart-melting	loving	noble people

<i>aḍikanḍu konḍu</i>	<i>uhandhu,</i>	<i>yennaiyum</i>	<i>aalavarku</i>	<i>aakkinarē(37)</i>
knowing the central	deriving	me too	taken	into their service
meaning	pleasure			

The world-famous Raamaayana is bhakthi personified with oceanic proportions and Sri Raamaanuja provided the ideal shrine for it in his heart. Those who perceived and endeared themselves with his noble qualities and the sweet-smelling-lotus-feet were indeed great personalities of the likes of Sri Kooratthaazhvaan, Sri Paraashara Bhattar. They enlisted me also into Sri Raamaanuja's service.

Such service enabled Amudhanaar to do kainkaryam to Sri Ranganatha who was 'Aaraadhya devatha' to Sri Rama. 'Pāḍi Konda Keerthi' stated above connotes the bhakthi in Raamaayana (Sri Raama bhakthi) which became 'Vaasa bhoomi' for Sri Raamaanuja, thanks to the interpretations of Raamaayana by Thirumalai Nambi given to Sri Raamaanuja. The bhakthi stream, through Naaradha / Brahma / Vaalmiki, took shape in Sri Raamaanuja's precepts. In Trethaa Yuga he personified Kainkaryam as stated in "Lakshmaṇo Lakshmi sampannaha..." (Kainkarya Lakshmi).

ಆಕ್ಕಿ ಅಡಿಮೈ ನಿಲಪ್ಪಿತ್ತನ್ನೆ ಎನ್ನೈ ಇನ್ಮು ; ಅವಮೇ
ಪೋಕ್ಕಿ ಪುಟ್ಟಿಟ್ಟದನ್ ಪೋರುಳಾ ಮುನ್ನು?, ಪುಣ್ಣಿಯರ್-ತಮ್
ವಾಕ್ಕಿಲ್ ಪಿರಿಯಾ ಇರಾಮಾನುಶ! ನಿನ್ನರುಳನ್ ವಣ್ಣಮ್
ನೋಕ್ಕಿಲ್ ತೆರಿವರಿದಾಲ್ ಉರೈಯಾಯ್, ಇನ್ನ ನುಣ್ ಪೋರುಳೇ

||38||

ಆಕ್ಕಿ ಅಡಿಮೈ ನಿಲಪ್ಪಿತ್ತನೆ ಎನ್ನೆ ಇನ್ನು ; ಅವಮೇ
ಪೋಕ್ಕಿ ಪುಟ್ಟಿಟ್ಟದನ್ ಪೋರುಳಾ ಮುನ್ನು ? ಪುಣ್ಣಿಯರ್ ತಮ್
ವಾಕ್ಕಿಲ್ ಪಿರಿಯಾ ಇರಾಮಾನುಶ ! ನಿನ ಅರುಣಿನ ವಣ್ಣಮ್
ನೋಕ್ಕಿಲ್ ತೆರಿವರಿದಾಲ್ ; ಒರೆಯಾಯ್, ಇಂತ ನುಣ್
ಪೋರುಳೇ. 38

<i>aakki</i>	<i>adimai</i>	<i>nilappitthanai</i>	<i>yennai inru, avamē</i>
making	service	established (me)	me - today rendering
(something) out of me			

<i>pōkki</i>	<i>puratthittadhu</i>	<i>yen poruḷaa</i>	<i>munbu ? punniyār thām</i>
useless	pushing me into	for-what-reason	in the
	sensual pleasures		past
			lucky people

<i>vaakkil piriya</i>	<i>iraamaanuja !</i>	<i>ninnaruḷin</i>	<i>vannam</i>
keeping-words-apart	Sri Raamaanuja !	Your kindness	intent (hue)

nōkkil terivu aridhaal, ureyaai indha nuṇ poruḷē (38)
at-the-face-of-it-not-clear, please tell this subtle aspect (sense)

O Raamaanuja ! you have made out of me (the one who was ego personified) something, that is, becoming your servant to-day and you are praised by blessed ones. But, tell me as to why you allowed me to tread the wrong path and waste my life all these years ? I cannot make out the subtle sense in this regard.

Amudhanaar pines here for the delay in realising the all-important 'bhaagavatha nisthē' i.e. serving Sri Raamaanuja (charama parvam) ; he regrets that aesthetic experience (rasam) was denied to him due to his involvement in sensual pleasures.

ಪೋರುಳಾಮ್ ಪುದಲ್ವರುಮ್ ಪೂಮಿಯುಮ್, ಪೂಜ್ಞುಗ್ಗುಲಾರುಮೆನ್ ಘೇ
ಮರುಳ್ ಕೋಣ್ಣಿಕ್ಕುಮ್ ನಮಕ್ಕು ನೆಣ್ಣೇ !, ಮತ್ತುಳಾರ್ ತರಮೋ
ಇರುಳ್ ಕೋಣ್ಣವಮ್ ತುಯರ್ ಮಾತ್ತಿತ್ತನ್ನೇಳಲ್ ಪೆರುಮ್ ಪುಹಗ್ಗೇ
ತೆರುಳುಮ್ ತೆರುಳ್ ತನ್ನ, ಇರಾಮಾನುಶನ್ ಶೆಯ್ಯುಮ್ ಶೇಮಜ್ಜಿಳೇ

||39||

பொருளும் புதல்வரும் பூமியும் பூங்குழலாரும் என்றே
மருள் கொண்டு இளைக்கும் நமக்கு நெஞ்சே !

மற்றுள்ளார்தரமோ ?

இருள் கொண்ட வெம் துயர் மாற்றித் தன் ஈறு இல் பெரும்
புகழே

தெருளும் தெருள் தந்து இராமாநுசன் செய்யும் சேமங்களே.

39

poruḷum pudhalvarum bhoomiyum, poonguzhalaarum yenrē
wealth children land/property, attractive women (wife)

maruḷkonḍu ilaikkum namakku nenjē, mattṛulaar tharamō ?
losing senses go-after-them O, my heart who-else-can-do-it ?

iruḷ konḍu vem thuyarmaatritthu thān yeeru il perum puhazē
subject-to-illusion grave despair changed his his - great - qualities

theruḷum theruḷ thāndhu, iraamaanyuṁshēyyum shēmangalē (39)
mind to understand brought, Sri Raamaanuja rendering such good deeds

Deluded as we are, we go after wealth, children, land/property and attractive women (wife). Sri Raamaanuja transformed our life given to ignorance and its attendant grief and despair by granting us the mind to understand his noble qualities. O Heart ! ponder as to whether there is any one else to match his abiding grace in rendering such good deeds ?

Amudhanaar recounts the protective trait of Sri Raamaanuja. Getting into an absorbed state of experiencing the Kalyaanagunas of Sri Raamaanuja, he addresses his heart regarding the material aspects which lead to ignorance and realises the contribution of Sri Raamaanuja's protective quality to impart knowledge to him and saving him.

ಶೇಮ ನಲ್ ವೀಡುಮ್ ಪೊರುಳುಮ್ ತರುಮಮುಮ್, ಶೀರಿಯ ನಲ್
ಕಾಮಮುಮ್ ಎನ್ ஈவு நான் ன் ; நான் லும கண்ணுக்கே
அமது காமம் அஃமும் பೊருಳ್ வீடெஃய் ஸுரேதாந் -
வாமனன் ಶೀலன், ಇராமானுசன் ಇந் து மனுவீயே

II40II

சேம நல் வீடும் பொருளும் தருமமும் சீரிய நல்
காமமும் என்று இவை நான்கு என்பர் ; நான்கினும்
கண்ணனுக்கே
ஆம் அது காமம் அறம் பொருள், வீடு இதற்கு என்று
உரைத்தான்
வாமனன் சீலன் இராமாநுசன் இந்த மண்மிசையே. 40

shēma nāl veeḍum poruḷum dharmamum, sheeriyanal
(for all) providing well-being wealth dharma, fulfilment of
are (moksha)

kaamamum yenru ivainaalgu yenbar ; naangilum kannanukkē
right desire named these are four, they say ; of these four in the Lord alone

aam adhu kaamam aram poruḷ veeḍu idarku yenru uraitthaan
should exist the desire dharma - artha - moksha to desire alone made us
the three sub-servient understand

vaamanan sheelan, iramaanujan indha maṇmisheyē (40)
Sri Raamaanuja-having-the noble- to the people of this world
qualities-of-the-Lord-in-Vaamanaavataara

Providing well being to all are liberation (Moksha), dharma, artha and kaama (desire) known as purusharthas. Of these kaama especially calls for god-orientation for attaining the Lord, while the other three should subserve it. Lord Vaamana's manifestation had brought out these qualities which Sri Raamaanuja, who took a vow of continence, emulated and preached to the people of this world.

Kaama falling 'within shastra' is highlighted as against kaama leading to hell (which is to be abjured), like getting devotees to do 'bhakthi' to the Lord and fulfil one's desire (kaama) thus. In fact the other type of good kaama is acquiring the Lord as with Sri Andaal and the Gopikas - this type of kaama was assumed by the aazhwaars in the moksha aspect. Just as Vaamana kept His Thiruvādi on all to save them, similarly Sri Raamaanuja played a role in bringing the Lord's Thiruvādi to all peoples' heads.

ಮಣ್ಣೆಶೈ ಯೋನಿಹಳ್ ದೋಷುಮ್ ಪಿಱನ್ನು ಎಱ್ಱು ಮಾದವನೇ
 ಕಣ್ಣು ನಿಱ್ಱಿಲುಮ್ ಕಾಣಹಿಲ್ಲಾ, ಉಲಹೋರ್ಹಳಿಲ್ಲಾಮ್
 ಅಣ್ಣಿರಾಮಾನುಶನ್ ವನ್ನು ತೋನ್ ಱೈಯ ಅಪ್ಪೊಱ್ಱಾದೇ
 ನಣ್ಣರು ಇಾನಮ್ ತಲೈಕ್ಕೊಣ್ಣು, ನಾರಣಕ್ಕಾಯಿನರೇ

||41||

ಮಣ್ಣಿಮಿಶೈ ಯೋನಿಹಳ್ ತೋಱುಮ್ ಪಿಱನ್ನು ಎಱ್ಱು ಮಾದವನೇ
 ಕಣ್ಣು ನಿಱ್ಱಿಲುಮ್ ಕಾಣಹಿಲ್ಲಾ, ಉಲಹೋರ್ಹಳಿಲ್ಲಾಮ್
 ಅಣ್ಣಿರಾಮಾನುಶನ್ ವನ್ನು ತೋನ್ ಱೈಯ ಅಪ್ಪೊಱ್ಱಾದೇ
 ನಣ್ಣರು ಇಾನಮ್ ತಲೈಕ್ಕೊಣ್ಣು, ನಾರಣಕ್ಕಾಯಿನರೇ. 41

maṇmishai yōnihal dhōrum pirandhu, yengal maadhavanē
 taking-birth-in-this-world-as-human-being-and-other forms our Lord Madhava

kaṇṇura nirkilum
 despite standing for
 everyone to see

kaanahillaa,
 not seeing /
 not perceiving

ulahorhaḷ yellaam
 all the people of this world

annaḷ iraamaanujan
 swami Sri Raamaanuja

vāndhu thonriya appozudhē
 the very time he manifested himself

nāṇṇaru jnaanam
 highest knowledge

thālai konḍu,
 earning (it)

naaranarkaayinarē (41)
 took refuge at the feet
 of Srīman Naaraayana

Despite the Lord taking birth in this world in various forms, and standing in front of our eyes, and despite making it known that He is Supreme, hardly anyone perceived his greatness. In contrast when our Sri Raamaanuja manifested himself in this world, all the people receiving his grace, rejoiced at earning the 'difficultly understood-knowledge', which in a nutshell is 'Srīman Naaraayana is the Lord of all, while all beings are sub-servient to Him'. This indeed shows the greater influence of an aachaarya compared to that of the Lord Himself.

The comprehensive knowledge or "samyak jnaana" of Srīman Naaraayana's Supreme Knowledge is highlighted. If the Lord talks about Himself people doubt Him or do not pay heed to His words, while if someone else like ourselves talks about the Lord, they believe that one. Therefore Sri Raamaanuja's unique role is lauded here.

அயிழையார் கோஷ், தங்ஙம், அகாடலத்தழாந்
 மாயும் ஁னாவியை வந்த டுத்தான் ின்று மா மலரான்
 நாயகன் எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 தூயவன் தீது இல் இராமாநுசன், தால் அருள் சுரந்தே

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ஆயிழையார் கொங்கை தங்கும் அக் காதல் அளற்று அழுந்தி
 மாயும் என் ஆவியை வந்து எடுத்தான் இன்று மா மலரான்
 நாயகன் எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 தூயவன் தீது இல் இராமாநுசன், தால் அருள் சுரந்தே. 42

aayizaiyaar kongai thāṅṅum, āk kaadhalaṭṭru azhundhi
 on well - decorated young maidens' bosoms, in-sensual-pleasures-wasting

maayum yennaaviyai vāndhedutthaan inru, maamalaraaḷ
 without-trace my soul came and uplifted me to-day Sri Mahalakshmi's

naayakan yella uyirhalukkum naadhan aranganennum
 Lord for all souls master Sri Ranganatha

thooyavan, theethu ill iraamaanujan thollaruḷ shurandhē (42)
 holy/pure blemishless Sri Raamaanuja through-his-natural-kindness

The holy/pure/faultless Sri Raamaanuja preached and taught that the Lord of Mahalakshmi, Sri Ranganatha is the Lord of all souls. Through his natural kindness he pulled me out of the hopeless state in which I was deteriorating with my sensual pleasures such as feasting on young maidens' bosoms. He saved me.

The more pronounced and significant role of an aachaarya like Sri Raamaanuja as compared to Lord's own role / 'swaabhaavika krupa' is highlighted. Those who did not realise themselves when the Lord's preaching fell short of changing them, Sri Raamaanuja's 'upadesham' drew them towards the Lord - the knowledge that the Lord, Sri Ranganatha, is seshi (master) of all souls, was propounded by Sri Raamaanuja. Amudhanaar remembers with gratitude the unique help provided by Sri Raamaanuja in changing him and orienting him towards the Lord.

ಶುರಕ್ಕುಮ್ ತಿರುವುಮುಣರ್ವುಮ್, ಶೋಲಪ್ಪುಹಿಲ್ ವಾಯಮುದಮ್
 ಪರಕ್ಕುಮಿರು ಎನ್ನೈ ಪತ್ತಱಿ ಓಡುಮ್, ಪಡಿಯಿಲು ಲ್ಲೇರ್ !
 ಉರೈಕ್ಕುನ್ ಟನನ್ ಉಮಕ್ಕು ಯಾನಟಮ್ ಶೀಱುಮುಱು ಕಲಿಯೈ
 ತುರಕ್ಕುಮ್ ಪೆರುಮೈ, ಇರಾಮಾನುಶನನ್ ಱು ಶೋಲ್ಲುಮಿನೇ

||43||

ಕುರಕ್ಕುಮ್ ತಿರುವುಮ್ ಒಣ್ಣಾರ್ವುಮ್ ; ಕೋಲಬ್ಬುಕಿಲ್ ವಾಯ್ ಅಮೃತಮ್
 ಪರಕ್ಕುಮ್ ; ಇರು ವಿನೈನೆ ಪತ್ತು ಅರು ಓಡುಮ್ ಪಡಿಯಿಲ್ ಒಣ್ಣೇರ್ !
 ಒರೈಕ್ಕುನ್ಱನನ್ ಒಮಕ್ಕು ಯಾನ್ ; ಅರುಮ್ ಕೀರುಮ್ ಒರು ಕಲಿಯೈ
 ತುರಕ್ಕುಮ್ ಪೆರುಮೈ ಇರಾಮಾನುಶನ್ ಎಂದು ಕೋಲ್ಲುಮಿನೇ. 43

<i>shurukkum</i>	<i>thiruvum</i>	<i>unaru</i>	<i>um</i>	<i>sholappuhil</i>	<i>vaayamudham</i>
swelling	bringing the	janaana	as soon as	ambrosia in the	
	wealth of bhakti	right throughout	describing	mouth	
		experiencing	it began		

<i>parakkum</i>	<i>iruvina</i>	<i>patthara odum</i>	<i>padiyil</i>	<i>ullēer</i>
fly	karma of the	get destroyed	world's	people
	past (punya/paapa)	without trace		

<i>urai</i>	<i>kinranan</i>	<i>umakkuya</i>	<i>an</i>	<i>aramsheerum</i>	<i>uru káliyai</i>
shall tell you		to your		about dharma's greatest enemy, the Káli	

<i>thurakkum</i>	<i>perumai</i>	<i>iraamaanujan</i>	<i>yenru</i>	<i>sholluminē</i>	(43)
driving out		having that power,	utter	his name	
		Sri Raamaanuja			

O the people of this world, I shall tell you about a supreme way of getting rid of the powerful Káli who is the greatest enemy to dharma - our Raamaanuja can uproot him without trace. Once you start chanting his name, the wealth of bhakti and pure knowledge spring up over and over again. The moment you start uttering his name, your mouth will be filled with ambrosia. The obstacle for liberation is in the form of bad deeds from beginningless time (good deeds too delay it!).

Utter his name, all good things come to your door step. Amudhanaar says that uttering Sri Raamaanuja's name can provide happiness while here and after we leave this world also.

சோலார் தமிழோடு மூன்குமர் சூருதிகல் நாங்குமெல்லை
 இலா லகனேசு யாவும் தீர்ந்நவன், எல்லாமர் சீரர்
 நல்லார் பரவும் இராமாநுசன் திருநாமம் நம்பிக்
 கல்லார் அகல் இடத்தோர் எது பேறு என்று காமிப்பரே ?

||44||

சொல் ஆர் தமிழ் ஒரு மூன்றும் சுருதிகள் நான்கும் எல்லை
 இல்லா அறநெறி யாவும் தெரிந்தவன் எண் அரும் சீர்
 நல்லார் பரவும் இராமாநுசன் திருநாமம் நம்பிக்
 கல்லார் அகல் இடத்தோர் எது பேறு என்று காமிப்பரே । 44

<i>shollaar tamiz</i>	<i>oru moonrum,</i>	<i>shurudhihal</i>	<i>naangu yellai</i>
words/ Tamil	iyal, ishai,	the Vedas	four limits
sayings language	naatakam - the three		

<i>illaa araneri</i>	<i>yaavum therindhavan,</i>	<i>yen</i>	<i>úrūm</i>	<i>sheer</i>
without dharma	shastras	having learnt ,	with countless	noble
(code books)				qualities

<i>nállaar paravum</i>	<i>irraamaanujan,</i>	<i>thirunaamam</i>	<i>nambi</i>
being lauded by good people	Sri Raamaanuja's	holy name	believing

<i>kállaar</i>	<i>ahaliḍatthōr,</i>	<i>yedhu peru yenru</i>	<i>kaamipparē (44)</i>
will not learn	the people of this	which is that name for	keep asking
	vast world	attaining the goal	enthusiastically

Our Sri Raamaanuja is a gold mine of knowledge in the lucid Tamil religious poetry, the four Vedas, Smrithi, Ithihaasa and Dharma shastras (code books of Righteous living). He has earned laurels from a multitude of noble people. He is a man of renaissance. Even when told that chanting his name alone leads to the goal of liberation, they keep asking 'what is the goal (Purushaartha) in life ?'. Nor do they listen to me. What a waste ? I am at a loss to understand the reason for this malady.

The details of four Vedas as also three types of Tamil viz. "iyal", "ishai" and "naatakam" are elaborated and the emphasis is on the all round command of Sri Raamaanuja on shastras as a whole. Here again Amudhanaar highlights the all-important advantage of bhaagavatha kainkaryam as compared to bhāgavath kainkaryam.

பேஊன்ஊ மத்திரை நின் ஶரணன்ஊ ; அபேஊஶத்தஊ
 அஊன்ஊமித்திரை மத்திரை ஶ்ரணன்ஊ, ஊன்ஊஶேஶ்ருஶ்
 த்ரேஊம் - அஶக்ஶம் ஊன்ஶ்ருஶ் ஶந்நத்நத்ஶ்ரு தோஶ்ரு
 கூஊம் ஶரணன்ஊ, இராமானுஶ ! மெய்ஶ்ரு கூஊஶ்ரு

II45II

பேறு ஒன்று மற்று இல்லை, நின் ஶரண அன்றி ; அப் பேறு
 அளித்தற்கு
 ஆறு ஒன்றும் இல்லை, மற்று அஶ ஶரண அன்றி என்று இப்
 பொருளைத்
 தேறும் அவர்க்கும் எனக்கும் உனைத் தந்த செம்மை
 சொல்லால்
 கூறும் பரம் அன்று இராமானுஶ ! மெய்ஶ்ரு கூறிடிலே. 45

pēronru mattrillai,
to realise in life as goal,

nin shāraṇānri,
other than your feet,

appēraḷittharku
to acquire those feet

aaronru millai mattru
no-other-way exists

achharaṇanri
save those feet,

yenri pporulai
this fact / truth

thērum āvarkum yenakkum unaitthandha shemmai shollaal
great-ones-who've me not brought straightness uttering
realised knowing too you to me

koorum pārām anru, irramaanuja ! maimmai kkooridilē (45,
through words not possible, Sri Raamaanuja ! to describe you

Raamaanuja ! There is no greater goal in life than attaining your holy feet. And how does one acquire them ? It is only through the grace of your feet alone. To such of those who have understood this great truth and to me who is totally ignorant of this fact, your noble quality of straightness, which is beyond words, has been of great help. It can be understood by experience and not through words

Amudhanaar affirms that Sri Raamaanuja's feet are both Praapyar (upaaya / means) and Praapakam (upēyam/goal). The corresponding equivalent of this hymn in 'Yethiraaja Sapthathi' is "anukalpabhootha. vrineemahē" (Sthothra 20). It makes it abundantly clear that Sri Raamaanuja's feet alone are 'panacea' as also protection / means for attaining the Lord's lotus feet.

கூஸுமர் சமயங்கூஸுமர் கல்பைய, கவலயத்தே
 மாணர் பரந்தமங்கு யுணர்நோனே, மதியிலியேன்
 தேசுமர் படுவன் மனம் புதுநாந் திசை அனைத்தும்
 வசுமர் குணநே, இராமானுசன் - ஐசுவரீ நமே

114611

கூறும் சமயங்கள் ஆறும் குலையக் குவலயத்தே
 மாறன் பணித்த மறை உணர்ந்தோனை, மதியிலியேன்
 தேறும்படி என் மனம் புகுந்தானைத் திசை அனைத்தும்
 ஏறும் குணனை, இராமானுசனை இறைஞ்சினமே.

46

<i>koorum</i> stating (as they want)	<i>shamayangal aarum</i> the six schools of orthodoxy	<i>kulaiya,</i> putting an end	<i>kuvalayatthe</i> in this world
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<i>maaran panittha marai</i> the-Nammaazhwar-eulogised-Tamil-Veda	<i>unardhōnai,</i> understanding its core message	<i>mādhīyiliyēn</i> even such an ignorant one as me
--	---	---

<i>thērupādi</i> being able to understand	<i>yen mānam puhandhaanai</i> he - entered - my - poor - heart	<i>thishai anaitthum</i> in all directions
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<i>yērum guṇanai,</i> having the quality of spreading well	<i>iraamaanujanai</i> Sri Raamaanuja	<i>irainjinamē</i> took refuge in him	(46)
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Sri Raamaanuja had learnt and understood the Tamil Vedas, in and out, and this enabled him to controvert / refute the six schools of thought prevailing then with great authority. He requires to be lauded for utilising Sri Nammaazhwaar's message. He also entered 'my lowly heart' enabling me to acquire knowledge. Sri Raamaanuja had this quality of 'aarjava' (uprightness / honesty / uniformity in action etc.) that spread his greatness in all directions. We prostrated to such a great man and took refuge in him.

The six schools of thought viz. 'Saankhya, yogam, tarkam, Boudham, Jainam and Pashupatham' were refuted by Veda Vyaasa himself in Brahma Soothras. Vide 'amshaadhikarana' etc. in Sri Bhaashya, Sri Raamaanuja has given a broad commentary on these faiths.

ಇಟ್ಟಿಪ್ಪದಮ್ ಪರನೀಶನ ರಜ್ಜನೆನ್ ಉ, ಇವ್ವುಲಹತ್ತು
 ಅಱಮ್ ಶೆಪ್ಪಮ್ ಅಣ್ಣಲ್ ಇರಾಮಾನುಶನ್, ಎನ್ನರುವಿನೈಯಿನ್
 ತಿಱಮ್ ಶೆತ್ತೆರವುಮ್ ಪಹಲುಮ್ ವಿಡಾದು ಎನ್ - ತನ್ ಶಿನ್ನೈಯುಳ್ಳೇ
 ನಿಟ್ಟಿನೊ ಪ್ಪಳಿ ಎರುನ್ದಾನ್ ; ಎನ್ನಕ್ಕಾರುಮ್ ನಿಹರಿಲ್ಲೆಯೇ !

||47||

ಇರಾಣ್ಣಶಪ್ ಬಡುಮ್ ಬರನ್, ಘಸನ್ ಅರಾಙ್ಕನ್ ಂನ್ನು ಇವ್ ಒಲಕತ್ತು
 ಅರಮ್ ಸೆಪ್ಪುಮ್ ಅಣ್ಣಣಲ್ ಇರಾಮಾನುಶನ್ ಂನ್ ಅರುವಿಣೆಯಿನ್
 ತಿರಮ್ ಸೆಱ್ಱು ಇರವುಮ್ ಬಕಲುಮ್ ವಿಡಾತು ಂನ್ ತನ್ ಶಿಞ್ತೆಯುಳ್ಳೇ
 ನಿರಾಣ್ತು ಒಪ್ಪು ಅರ ಇರುಞ್ತಾನ್ ; ಂಣಕ್ಕು ಆರುಮ್ ನಿಕರ್
 ಇಲ್ಲೆಯೇ.

47

irainjapaḍum pāraṇ eeshan aranganenru, ivvulahatthu
 The (one) worshipped deity (if you ask which) in this world
 Sri Raanaatha, The Supreme Lord

aram sheppum aṇṇal iraamaanujan, yen aruvinaiyin
 propounding - dharma the master Sri Raamaanuja my dark deeds (karmas)

thiram shettruiravum pahalum vidaadhu yenthān shindaiyullē
 destroying them night and day continuously in my thoughts (ruling)

niraindhu oppu ara irundhaan, yenakku aarum nihar illayē(47)
 fully without dwelt to me none is a match

It was indeed our 'religious guru' Sri Raamaanuja who preached in this vast universe that 'Sri Raanaatha is the Supreme Lord and is worshipped as the Supreme deity'. Destroying my dark karmas he established himself in my thoughts night and day as one without equal. Having earned myself the benevolent attention of Sri Raamaanuja, is there any one to match me ? None at all.

Amudhanaar addresses the people of the world at large and refers to Sri Raamaanuja's role in declaring that the Supreme refuge for all is the Lord, Sri Raanaatha.

ನಿಹರಿನ್ ಱ್ ನಿನ್ ಅ ಎನ್ ನೀಶದೈಕ್ಕು, ಉನ್ ಅರುಳಿನ್ ಕಣನ್ ಱ್,
 ಪುಕ್ಕಲೊನ್ ಉಮಿಲ್ಲೈ ಅರುಱ್ಕುಮ್ ಅ. ದೇ ಪುಹಲ್ ; ಪುನ್ನೈಯಿಲೋರ್
 ಪಹರುಮ್ ಪೆರುವೈ ಇರಾಮಾನುಶ ! ಇನಿ ನಾಮ್ ಪ್ಪೂದೇ
 ಅಹಲುಮ್ ಪೋರುಳಿನ್, ಪಯನಿರುವೋಮುಕ್ಕುಮ್ ಆನ ಪಿನ್ನೇ

||48||

நிகர் இன்றி நின்ற என் நீசதைக்கு உன் அருளின்கண் அன்றிப்
புகல் ஒன்றும் இல்லை ; அருட்கும் அஃதே புகல்

புன்மையிலோர்

பகரும் பெருமை இராமாநுச ! இனி நாம் பழுதே
அகலும் பொருள் என் பயன் இருவோமுக்கும் ஆன

பின்னே? 48

nihar inri ninra yen neeshadhaikku, unn arulinkanari
having no comparison to my lowliness, excepting the abode
of your mercy

puhalonrumillai, arutkum ahudē puhal punmaiylōr
no place to go, your kindness that my lowliness by illumined ones
is home (nithya sooris)

pāhārum perumai iraamaanuja ! ini naam pāzhudē
most deserving to be Sri Raamaanuja do we still keep wasting
praised (by them) (time)

āhalum poruḷen, pāyan iruvōmukku aana pinnē (48)
to have for what the fruit to both of us having been
separated reason ? (phalam) received

O Raamaanuja, You are great ; the immortal / illumined ones (nithya sooris) laud you. My lowliness has found no resort excepting your benevolence and 'your grace too can flow now unto people like me'. Having achieved mutual benefit (fruits), why is there, this uncalled for separation between you and me ? It is simply futile to separate both of us and we should unite.

Having been taught to understand the athma swaroopam (self-knowledge) and becoming pure, Amudhanaar feels that time has come to unite - Sri Raamaanuja's grace unto Amudhanaar and others can flow (despite being in physical body and with sense organs).

ಆನದು ಶೆವ್ವೊ ಅಟನೆಟ್ ಪೊಯ್‌ಮ್ವೊ, ಅಟು ಶಮಯಮ್
ಪೋನದು ಪೋನ್‌ಟ್ ಇಟನ್ನದು ವೆಮ್ ಕಲಿ, ಪೂಜ್ಯಮಲ
ತೇನ್ ನದಿ ಪಾಯ್ ವಯಲ್ ತೆನ್ ಅರಜ್ಞನ್ ಕಘಲ್ ಶೆನ್ನಿ ವೈತ್ತು
ತಾನದಿಲ್ ಮನ್ನುಮ್, ಇರಾಮಾನುಶನ್ ಇತ್ತುಲತ್ತುದಿತ್ತೇ

||49||

ஆனது செம்மை அறநெறி ; பொய்ம்மை அறு சமயம்
போனது பொன்றி ; இறந்தது வெம் கலி பூங் கமலத்
தேன் நதி பாய் வயல் தென் அரங்கன் கழல் சென்னி வைத்துத்
தான் அதில் மன்னும் இராமாநுசன் இத் தலத்து உதித்தே. 49

aanadhu shemmai áraneri, poymmai áru shamayam
firmly the righteous path full of deceit and lies
established

pōnadhu ponnri irandhadhu vemkáli, poonkamala
got destroyed subdued was the powerful Káli lotus-flower's

thēn nadhi paay váyal thēnnarangan káزال shenni vaiitthu
nectar-flowing-like river full of fields - Srirangam's Lord feet on head placed

thaan ádhil mannumiraamaanujaniththalatth udhitthē (49)
he too engrossed Sri Raamaanuja owing to his being born in this
in those feet world

The holy city of Srirangam is full of fields where the nectar of lotus flowers flows like a river. Sri Raamaanuja was fully engrossed in the lotus feet of Lord Sri Ranganatha. After his birth on this earth the heretic schools of thought got destroyed ; besides, Káli's ego was humbled.

Amudhanaar talks about the celebrated birth of Sri Raamaanujar and the epoch-making role of Sri Raamaanuja in helping the people of this world at large in terms of the right interpretation of philosophical aspects.

ஸுதிப்பன ஸுத்தமர் சிந்தையுள் ; ஓன்னலர் நெஞ்சம் அஞ்சி,
கொதித்திட மாறி நடப்பன ; கொள்ளை வன் குற்றம் எல்லாம்
பதித்த என் புன் கவிப் பா இனம் பூண்டன பாவு தொல் சீர்
எதித் தலை நாதன் இராமாநுசன் தன் இணை அடியே.

||50||

உதிப்பன உத்தமர் சிந்தையுள் ; ஓன்னலர் நெஞ்சம் அஞ்சி,
கொதித்திட மாறி நடப்பன ; கொள்ளை வன் குற்றம் எல்லாம்
பதித்த என் புன் கவிப் பா இனம் பூண்டன பாவு தொல் சீர்
எதித் தலை நாதன் இராமாநுசன் தன் இணை அடியே. 50

<i>udippana utthámár shindheyul,</i>	<i>onnalár nenjum anji</i>
shining in great persons' thoughts,	adversaries' minds got scared
<i>kodhitthida maari nadappana,</i>	<i>kollai ván kuttram yellaam</i>
infuriated not standing at one place,	countless and terrible faults
<i>pádhitthayen punkavipaa inam poondana</i>	<i>paavu thol sheer</i>
meaningful my inferior poetry - hymns accepted	having the quality
(as sthothras)	of getting spread all over
<i>yedhitthalai naadhan, iraamaanujan thán</i>	<i>inai adiyē (50)</i>
the leader amongst ascetics Sri Raamaanuja his	two feet

Sri Raamaanuja excelled himself as the foremost leader amongst ascetics owing to his extremely noble qualities. His lotus feet shine and abide in the thoughts of great person. The adversaries' hearts trembled with fear and he struck terror in them - they could not stay in one place and were broken asunder. Despite being full of blemishes, my poetry has been kindly accepted as 'superior hymns'.

Famed as 'Prapanna Gayathri' this 'Raamaanuja Nootrandhaadhi', was declared to be included under 4000 Divya Prabhandham - it has 'Raamaanuja naama mantra' 108 times and Amudhanaar was allowed to bring it in 'Iyarpa'

ಅಡಿಯೈ ತೊಡರ್ನ್ದು ಮುಡಿಮ್ ಪೊರ್
ಮುಡಿಯ ಪರಿ ನೆಡುನ್ದೇರ್ ವಿಡುಮ್ ಕೋನೈ, ಮುಝುದುನ್ದ
ಅಡಿಯಕ್ಕು ಮುದಮ್ ಇರಾಮಾನುಶನಂ - ಎನ್ನೈ ಆಳ-ವನ್ನು ಇ
ಪ್ಪಡಿಯಿಲ್ ಪಿಱನ್ದದು, ಮತ್ತಿಲ್ಲೆ ಕಾರಣಮ್ ಪಾತ್ರ್ಡಲೇ ||51||

ಅಡಿಯைத் தொடர்ந்து எழும் ஐவர்கட்காய் அன்று, பாரதப் போர்
முடியப் பரி நெடுந் தேர் விடும் கோனை முழுது உணர்ந்த
அடியர்க்கு அமுதம் இராமாநுசன் என்னை ஆள வந்து இப்
படியில் பிறந்தது ; மற்று இல்லை காரணம், பார்த்திடிவே. 51

adiyai thodarndhu yezum aivarhatkaai, ánrú paaradappōr
using the feet vanished for the sake of in the in the Mahaabhaaratha
Paandavaas yore war

mudiyap pari nedum thēr vidum kōnai, muzhudhuunarndha
to end the war steed-driven chariot driven by fully understood/and
Lord Krishna enjoyed

adiyarku amudham iraamaanujan yennai aalavandhu
 to bhaagavathaas extremely Sri Raamaanuja (to make) me subservient
 nectary (to him)

pádiyil pirandhadhu, mattru illai kaaranam paarthidilē (51)
 in-this-world-born no-other-reason-for-this if examined

In dwaapara yuga Sri Krishna became a charioteer for the steed-driven chariot of Arjuna during the Mahabhaaratha war in order to help the paandavaas who had taken refuge in Him, and amongst the great men who fully understood and enjoyed the role and nature of the Lord was Sri Raamaanuja. For the latter to be born in this world, there is no other reason except my upliftment - however much I keep thinking about it, that's the only reason.

It is the Lord's 'wont' to place his 'aashirithas' (those who have taken refuge in Him) at a high pedestal. Amudhanaar says that people believe that Kannan Himself has taken the form of Sri Raamaanuja ; he says that Sri Raamaanuja has taken avataara expressly to reform a wretched one like himself. He feels that his taking refuge at Koorathaazhwaan has led to his real birth viz. jnaanappiravi (the life of knowledge) and this led to his writing the Nootrandhaadhi.

பாத்ரான் அஃகு அமயங்கு பதேபு ; இபார் முழுதும்
 பார்த்ரான் புஹ்ரீகாண்டு புந்மெயினேநிதே தான் புஹ்ரு,
 தீர்த்ரான் இர வினே தீர்த்து அரங்கன் செய்ய தான்
 பாத்ரான், இவ்வு மெருமாநுசன் செய்யும் அற்புதமே

||52||

பார்த்தான் அறு சமயங்கள் பதைப்ப ; இப் பார் முழுதும்
 போர்த்தான் புகழ்கொண்டு ; புன்மையினேனிடத் தான்

புதுந்து

தீர்த்தான் இரு வினை ; தீர்த்து அரங்கன் செய்ய தான்

இனையோடு

ஆர்த்தான் ; இவை எம் இராமாநுசன் செய்யும் அற்புதமே. ஐ

paarthaan aru shámayangal pathaippa, ippaar muzhudhum
 glanced (at me) six faiths trembling this entire world

porthaan puhaz kondu punmeyinē nidaitthaan puhundhu
 excelled in his fame entering-me-(the lowly one) - himself

theerthaan iruvinaai theertha arangan sheyya thaalinaiyōdu
 effaced both 'sins' not only that in Ranganaatha's enjoyable-feet-(he)
 and 'punyas'

aathan, ivai yem iraamaanujan sheyyum arpudhamē (52)
 joined (me) these (are) our Sri Raamaanuja carrying miracles
 out

Many are the amazing deeds undertaken by Sri Raamaanuja; he drove out faiths not owing allegiance to Vedas with his philosophic concepts chiselled out of Vedas; he found himself that due to this, his name spread far and wide in the world; and entering my lowly heart he effaced the result-yielding sins and good deeds with his benevolence; not merely that, he sent me to and joined me with the Lord, Sri Ranganaatha's lotus feet.

Sri Raamaanuja led the movement for knowledge about Vishnu, and Amudhanaar says that besides doing kainkaryam to aachaaryas, he achieved bhagavaan kainkaryam. Whatever he did before amounted merely to worship led by some authority (adhikaara mátham).

அஃதன் தீய்வு இராமானுஜன், என்னை ஆள வந்த
 கற்பகம், கற்றவர் காழுறு சீலன் கருது அரிய
 பல்பல யிர்களும் பல் உலகு யாவும் பரனது என்னும்
 நற்பொருள் தன்னை இந் நானிலத்தே வந்து நாட்டினனே

115311

அற்புதன், செம்மை இராமானுசன் என்னை ஆள வந்த
 கற்பகம், கற்றவர் காழுறு சீலன் கருது அரிய
 பற்பல உயிர்களும் பல் உலகு யாவும் பரனது என்னும்
 நற்பொருள் தன்னை இந் நானிலத்தே வந்து நாட்டினனே. 53

arpudhan, shemmai iraamaanujan, yennai aalavandha
 amazingly noble our Raamaanuja his rendering (me) his servant

karpaham káthavar kaamaru sheelar, kárudhariya
 wish-yielding the jnaani's longing-to-be-with (he) number of souls
 tree (scholar's) the goodman beyond imagination

parpal uyirhalum pál ulaham yaavum páranadhu yennum
 those-jivas-existing-in immeasurably vast worlds (the fact) they all belong
 to the Lord

nárporul thánnai, innaanilatthai vándhu naattinanē (53)
 that central concept, in this vast world manifesting himself established

The amazingly glorious and nobility personified, Sri Raamaanuja, whom even the men of vast knowledge longed to be with, came down as though he was a wish-yielding tree and rendered me becoming his servant. He propounded and established the most significant concept that the vast body of souls and various 'lokas' which they inhabit consistent with their karmas(both sins and good deeds included) are indeed eternal and form His Corpus.

An aacharyaa's qualities of being 'aapthaathanaman', free from ill-feelings and purity in thought and action, deceit-free and ability to grant wishes of needy persons and extreme benevolence are highlighted here. He should also have deep knowledge to be able to preach as though he knows it directly (besides saathvic practices – anushtaana). Amudhanaar says that Sri Raamaanuja excelled in all these qualities. And that Sri Raamaanuja showed to the world (by refuting unvedic religions) that everything is subservient to the Supreme Lord. And the mutual relation amongst 'chethanaachethanas' and the Lord was propounded by him' (Lord the shareeri / we His shareera).

நாட்டிய நேச ஷ்ஞமயங்கு மாண்டன, நாரணன்
காட்டிய வேதம் களிப்புற்றது, தன் கुरुஹை வல்ல
வாட்டம் இலா வண் தமிழ் மறை வாழ்ந்தது மண்ணுலகில்
நாட்டிய சீலத்து இராமானுசன் தன் இயல்வு கண்டே

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நாட்டிய நேசச் சமயங்கள் மாண்டன ; நாரணனைக்
காட்டிய வேதம் களிப்புற்றது ; தென் குருகை வள்ளல்
வாட்டம் இலா வண் தமிழ் மறை வாழ்ந்தது மண்ணுலகில்
நாட்டிய சீலத்து இராமானுசன் தன் இயல்வு கண்டே.

54

naattiya neecha chamayangal maandana,
the-well-entrenched-the-lowly-heretic-
faiths-fell-apart-into-pieces

naarananai
Naaraayana as Supreme
was brought

kkaattiya vedam kaliputtradhu,
to the fore by the Vedas stood aloft

then kuruhai vallal
in the lovely - kuruhaapuri - taking-birth

vaattamilaa
(azhwaar) with no
language limitations

van thamiz marai
the-glorious-Tamil
Veda Thiruvaimozhi

vaazhndhadhu
registered a
bright life

manṇulahil
in this world

yeettiya sheelatthu , irraamaanujan than iyalvu kandē (54)
getting-together-good men, Sri Raamaanuja's his essential - goodness -
(in philosophy) on-being-seen

Having fully realised the ability of Sri Raamaanuja to combine all the right-minded persons, the well-entrenched lesser faiths fell apart and ran without trace. The vedas once again shone with the concept of Srīman Naaraayana as being the Supreme Truth / Reality. Thiruvoimozhi, the melodious Tamil Veda, composed by the aazhwaar at the lovely Kuruhaapuri (Sri Nammaazhwaar) for everyone to enjoy, registered a bright future.

The supreme truth that it is Srīman Naaraayana who is to be attained by all jivas was established by Sri Raamaanuja. In order to do this he had to remove the obstacles posed by lesser faiths which were buried without trace.

Here some scholars bring in the meaning contained in the sloka "Gaathaathaadhaa....." sthothra 70, vide 'Yethiraajasapthathi' : Sri Raamaanuja's philosophy rendered null and void 'Bouddha's, Kapila's, Kumaarila Bhaattaa's and Prabhaakara's stand-points'.

கன்தவர் சிந்தை கவரும் கடி பொழில் தென்அரங்கன்
தொண்டர் குலாவும் இராமாநுசனை, தொகை இறந்த
பண் தரு வேதங்கள் பார் மேல் நிலவிடப் பார்த்தருளும்
கொண்டலை, மேலித் தொழும் குடி ஆம் எங்கள்
கோக்குலமே 115511

கண்டவர் சிந்தை கவரும் கடி பொழில் தென்அரங்கன்
தொண்டர் குலாவும் இராமாநுசனை, தொகை இறந்த
பண் தரு வேதங்கள் பார் மேல் நிலவிடப் பார்த்தருளும்
கொண்டலை, மேலித் தொழும் குடி ஆம் எங்கள்
கோக்குலமே 55

kāndavar shindhai kāvarum, kādipozil thennarangan
those who came to serve are attracted, fields - covering the Lord Ranganatha
with sweet smell

thondār kulaavum irraamaanujanai, thohai irandha
by the prayer (to) in this world having established firmly
devotees'

pān tharuvēdangal paar mēl nilavida paartharuḷum
Vedas-with-intonations in this world having established firmly
(highs and lows)

koṇḍalai mēvi thoẓum kuḍi aam yēgal kōkkulamē (55)
the very serving lovingly and deserve to be the
courteous taking refuge, that lineage master of our heritage

It was our Raamaanuja who firmly established the chanting of vedas comprising intonation/highs/lowes in this world and he is indeed very benevolent. Whoever happened to visit used to get attracted to Sri Raamaanuja, who had such a magnetic pull. Those who came to worship Sri Ranganatha with his abode located amidst sweet smelling fields sang the praises of Sri Raamaanuja. The followers of this lineage who take refuge in and laud him deserve to be our masters.

Sri Raamaanuja's great role of establishing 'adhyanothsavam' (during maargashira month) wherein the 4000 Prabhandham is recited over 20 days finds reference here. The word 'Kökkulame' conveys those who have taken refuge in Sri Raamaanuja are masters of heritage to which we belong ('Swāmithva' of our predecessors).

கோக்குல மன்னரே மூவெழு கால், ஓரு கூர் மழுவால்
 ஷோக்ஷிய தேவனைப் போற்றும் புனிதன், புவனம் எங்கும்
 ஆக்கிய கீர்த்தி இராமாநுசனை அடைந்தபின் என்
 வாக்கு உரையாது, என் மனம் நினையாது இனி மற்று
 ஷன்றையே.

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கோக் குல மன்னரை மூவெழு கால், ஓரு கூர் மழுவால்
 போக்கிய தேவனைப் போற்றும் புனிதன், புவனம் எங்கும்
 ஆக்கிய கீர்த்தி இராமாநுசனை அடைந்தபின் என்
 வாக்கு உரையாது, என் மனம் நினையாது இனி மற்று
 ஷன்றையே.

56

kökkula mannarai
 kshathriya-clan kings

moovezhukaal,
 right upto twenty-
 one generations back

orukoormazhuvaal
 with a sharp
 battle axe

pokkiadevanai
 God Parashurama who
 destroyed (them)

potthum punidhan,
 worshipfully - adoring
 holy ones

bhuvanamengum
 everywhere in the
 world

aakkiya keerthi
 with-glory-spreading

iraamaajunai
 Sri Raamaanuja
 (has)

adaindhapin
 after taking
 refuge in him

yen
 my

vaakkuraiyaadhu, yen manam ninaiyaadhu inimattru onreyē (56)
 tongue (voice) my mind cannot think anything else-in-future
 cannot say

The manifestation of Vishnu in the form of Parashuraama in the state of anger destroyed twenty-one generations of kshathriyas (who had a history of highhandedness) with his battle-axe. Sri Raamaanuja praised the Lord in this avathaara who had a purpose to fulfil ; his greatness and glory spread all over the world. I have taken refuge in such a holy person and my tongue cannot utter anything further; neither can my mind think of anything else (excepting his name).

The avathaara highlights the removal of 'ahankaara' and 'mamakaara' which are obstacles for achieving purushaarth (i.e. the goal / service at Paramapadham). The Lord, Parashuraama, is stated to have purified the earth 21 times.

ಮತ್ತೊರು ಪೇಟು ಮದಿಯಾದು, ಅರಜ್ಞನ್ ಮಲರಡಕ್ಕಾಳ್
 ಉತ್ತವರೇ ತನಕ್ಕುತ್ತವರಾಯ್ ಕೊಳ್ಳು ಮುತ್ತಮನೈ,
 ನತ್ತವ್ ಪೋತ್ತುಮ್ ಇರಾಮಾನುಶನೈ ಇನ್ನಾನಿಲತ್ತೇ
 ಪೆತ್ತನನ್, ಪೆತ್ತಪಿನ್ ಮತ್ತಳಯೇನ್ - ಒರು ಪೇದೈಮೈಯೇ

||57||

ಮತ್ತು ಒಂದು ಬೇರು ಮಡಿಯಾದು, ಅರಜ್ಞನ್ ಮಲರಡಕ್ಕಾಳ್
 ಉತ್ತವರೇ ತನಕ್ಕುತ್ತವರಾಯ್ ಕೊಳ್ಳು ಮುತ್ತಮನೈ,
 ನತ್ತವ್ ಪೋತ್ತುಮ್ ಇರಾಮಾನುಶನೈ ಇನ್ನಾನಿಲತ್ತೇ
 ಪೆತ್ತನನ್, ಪೆತ್ತಪಿನ್ ಮತ್ತಳಯೇನ್ - ಒರು ಪೇದೈಮೈಯೇ

57

mattru oru pērumádhīyaadhū, arangan mālār adikku aal-
 no-other-gain not expecting, Sri Ranganaatha's Lotus feet the-

utthavarē thānaku uttravaraai koḷḷum utthamanai
 devotees (to him) dear ones considered the noble ones

nāl thāvar pottrum iraamaanujanai innaanilatthai
 (from) those-having-done-good- Sri Raamaanuja in this earth
 service to the Lord (prapannas)

pettranan, pettrapin mattru áriyēn oru pedhamaiyē (57)
 took refuge having nothing else or any deed unbecoming of me,
 (in him) got his refuge my heart does not long

Sri Raamaanuja, the noble ascetic, regarded the devotees rendering service to the lotus feet of Sri Ranganaatha as his dear ones and gave them refuge. He was adored by the greatest of seers who had

become prapannas. I took refuge in such great Sri Raamaanuja. Now nothing else I long for or do anything unbecoming of me.

Those who have surrendered to the lotus feet of Sri Ranganaatha for achieving Parama Purushaatha are my "aathmeeya-bandhus" (dear ones), so believed Sri Raamaanuja. 'Sharanaagathi tapas' besides other types of meditation took the pride of place. With this Amudhanaar felt 'viveka' rising in him and 'ajnaana' receding.

ಪೇದೈಯರ್ ವೇದ ಪೊರುಳದನ್ ಟುನ್ರಿ ಪಿರಮಮ್ ನನ್ ಟೆನ್ ಟು
ಓದಿ ಮತ್ತೆಲ್ಲಾ ಉಯಿರುಮ್ ಅದೇನ್ ಟು ಉಯಿರ್ಹಳ್ ಮೆಯ್ ಎಟ್ಟು
ಆದಿ ಪ್ಪರನೋಡೋನ್ ಟಾಮ್ ಎನ್ ಟು ಶೋಲ್ಲಮ್ ಅವ್ವಲ್ಲೆಲ್ಲಮ್
ವಾದಿಲ್ ವೆನ್ ಟಾನ್, ಎಮ್ ಇರಾಮಾನುಶನ್ ಮೆಯ್ ಮೈದಿಕ್ಕಡಲೇ ||58||

ಪೇತೆಯರ್ ವೇತಪ್ ಪೊರುಳ್ ಇತ್ತು என்று ಒನ್ನಿಪ್ ಪಿರಮಂ
ಓದಿ ಮತ್ತೆ ಎಲ್ಲಾ ಒಯಿರೂಂ ಅಂತು ಎಂದು, ಒಯಿರ್ಹಳ್
ಮೆಯ್ವಿಟ್ಟು
ಆದಿಪ್ ಪರನೋಡು ಓನ್ನು ಆಮ್ ಎಂದು ಸೊಲ್ಲೂಂ ಅವ್
ಅಲ್ಲಲ್ ಎಲ್ಲಾಂ
ವಾಡಲ್ ವೆನ್ನಾನ್, ಎಂ ಇರಾಮಾನುಶನ್ ಮೆಯ್ ಮತ್ತಿಕ್ಕಡಲೇ.
58

pēdēyar vēdaporruḷ idhu yenru unni piramananru yenru
Ignorant ones (this is) the core of Vedas we utter is Brahman so-

ōdhi mattru yellaa uyirum ahadē yenru, uyirhal meyy-vittu
-saying all jivas (are) that very jivas excepting bodies
(excepting Brahman) Brahman

aadhipparanoḍu onraamenru shollum avvallalellaam
with aadhibrahman get united later such declarations

vaadhil venraan, yem iramaanujan meyyumadhikadalē (58)
in debates refuted our Swami Raamaanuja the ocean of logic and Vedantha

Some ignorant and puerile ones though accepting veda as authority joined voice with those who did not do so and concluded that 'self-knowledge is the purport of the vedas' ; they considered Brahman as Truth and identified with consciousness ; that Brahman excepting Itself is totally unique from others ; Jeevaathmaas are not separate

but due to ignorance appear so and that they become united with Brahman once they leave their bodies - such declarations were being made freely. It was our Raamaanuja who refuted and rectified all these absurdities with his unique logic and deep knowledge, and made winning contribution.

Shankara, Bhaaskara and Yaadhavaprakaasha put forward some concepts which Sri Raamaanuja countered with appropriate upanishadic texts and established the Vishistadvaita philosophy. He established the concept of a personal God qualified by certain attributes viz. individual souls and the universe. He showed that there is an organic relationship of oneness of the Universe and the individual souls with Brahman (the upanishadic term for the Supreme deity) form his shareera.

கடல்வாய் தேய் வட்டிநுள்ளம், கலி இருளே
மிடையாரு காலத்து இராமானுசன், மிக்க நான்மறையின்
சுடர்ஒளியால் அவ் இருளைத்துரந்திலனேல், உயிரை
உடையவன் நாரணன் என்று அறிவார் இல்லை உற்று

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கடல் அளவு ஆய திசை எட்டினுள்ளும் கலி இருளே
மிடைதரு காலத்து இராமானுசன், மிக்க நான்மறையின்
சுடர்ஒளியால் அவ் இருளைத்துரந்திலனேல், உயிரை
உடையவன் நாரணன் என்று அறிவார் இல்லை உற்று

உணர்ந்தே. 59

kádal aḷavaaya dhishai yettinuḷḷam,
oceans forming borders in the eight directions

káli iruḷē
darkness named Káli

midaitháru kaalatthu iraamaanujan, mikka naan maraiyin
(If) when densely covered Sri Raamaanuja pronounced, the four Vedas,

shuḍar oliyaal
bright light

avvirulai tthurandhilanēl
that Káli's
terrible darkness

uyirai
if not dispelled for all souls

udeiyavan, naarananenru arivaar illai uttru unarndhē (59)
the Lord (is) Naaraayana without - knowing firmly understanding
passed-away

When the terrible Káli covered the entire earth, surrounded by oceans, with his darkness, Sri Raamaanuja manifested in this world.

On the authority of four vedas he dispelled the darkness. If he had not done so, the supreme truth that 'Sriman Naaraayana is the Lord of all souls, would have remained a secret and none would have known about it.'

Yethiraja Sappathi's sloka 56 by Sri Vēdanta Desika brings out this aspect succinctly : 'The lamp of Yethiraja filled with the oil of bhagavad bhakthi shone brilliantly failing which there would have been pitch darkness in this world comprising untenable faiths.' That Sriman Naaraayana is 'sarva seshi' (master of all souls) which was successfully propounded by Yethiraja, would have remained unknown. Elements forming basis of philosophic studies like 'Pramēya', 'Pramaana' gained importance, thanks to Yethiraja.

ஸரண்த்ர மெய்ய்ஜானியர் யோகம் தோறும், திருவாய் மொழியின்
மணம் தரும் இன் இசை மன்னும் இடம்தோறும், மா
புணர்ந்த பொன் மார்பன் பொருந்தும் பதிதோறும் புக்கு
நிற்கும்
குணம் திகழ் கொண்டல், இராமாநுசன் எம் குலக்
கொழுந்தே. 60

uṇarndha meyyjnaanīyar yogam dhorum, thiruvoimozhiyin
knowing and the philosophers wherever their groups, Nammaazhwaar's
experiencing Thiruvoimozhi's

maṇam thārum innishai mānnum idamdhorum, maa mālarai
fragrance melodious-music-waiting-places Sri Mahaalakshmi
giving

punārndhapon maarbanporundhum pādhdhorum pukkunirkum
eternally Vishnu with in holy places where He have entered
residing in exquisite chest has established Himself

guṇam thihaz kondal, iraamaanujan yem kulaKozhundhē (60)
shining with knowledge cloud-like Sri Raamaanuja the first In our clan
of philosophy in generosity

Wherever groups of philosophers who have realised God, come together, wherever Sri Nammaazhwaar's Thiruvoimozhi's music as also fragrance wafts, wherever the Lord with that eternally-chest-residing- Sri Mahalakshmi has established Himself i.e. in holy places, Sri Raamaanuja, our clan's the very first, chose to stay.

The combined aspect of a personal God and bhakthi towards Him, and discussions among thinkers on Sri Raamaanuja's philosophy (Veda Maarga Prathishtapana) as also Tamil Vedas by Sri Nammaazhwaar (bhagavad Vishayam - bhaagavatha aspect) formed the subject matter.

கோழுந்து விஹோடி ப்ಪடரும வ்ம கோல் விநையால், நிரயத்து
அழுந்தியிழீநை வந்து ஆட்கொண்ட பின்னும், அரு
தோழும தவத்தோன் எம் இராமாநுசன் தோல் புகழ் கூடர்
மிகு
எழுந்தது ; அத்தால் நல் அதிசயம் கண்டது இருநிலமே 116111

கொழுந்துவிட்டு ஓடிப் படரும் வெம் கோள் வினையால்,
நிரயத்து
அழுந்தியிட்டேனை வந்து ஆட்கொண்ட பின்னும், அரு
முனிவர்
தொழும் தவத்தோன் எம் இராமாநுசன் தோல் புகழ் கூடர்
மிகு
எழுந்தது ; அத்தால் நல் அதிசயம் கண்டது இருநிலமே. 61

kozhundhu vittodi ppadarum vem kol vinaiyaal, nirayatth-
the ever-growing thicket of terrible and powerful misdeeds, in the hell-

- *azhundhi - ittēnai vāndhu atkonda pinnum, aru munivar*
fully - drowned - me even after making holy people

thozum thavatthōn yemmiraamaanujan thol puhaz shudhar mikku
serving (him)the ascetic Sri Raamaanuja's noble qualities without losing
any glory

yezhundhadhu, atthaal nāl athishayam kandathu irunilamē (61)
shone further (seeing) it witnessed a miracle in this vast world

Swami Raamaanuja was worshipfully adored by yogis who had acquired everlasting fame and glory. They had successfully practised

the process of sharanaagathi. Owing to the noble qualities to which he was home, and given as I was to the fruits of the ever-growing thicket of sins, saw to it that I became your (Raamaanuja's) servant. Even then those qualities are glittering more than ever. This world has witnessed a miracle !.

That is to say that all wicked people, as I am, benefited from Sri Raamaanuja, says Amudhanaar. Sri Raamaanuja's "connection" to such people all over rendered his noble qualities to shine more than ever.

ಇರುಂದ್ಹೆನ್ ಇರುವಿನೈ ಪಾಶಮ್ ಕಱತ್ತಿ, ಇನ್ಱು ಯಾನಿರಾಯಮ್
ವರುಂದ್ಹೆನ್-ಇನಿ ಎಮ್ಮಿರಾಮಾನುಶನ್, ಮನ್ನು ಮಾ ಮಲರ್ತ್ತಾಳ್
ಪೊರುಂದಾ ನಿಲೈಯುಡೈ ಪುನ್ನೈಯಿರೋರ್ಕ್ಕೋನ್ಱುಮ್ ನನ್ನೈ ಶೆಯ್ಯಾ
ಪೆರುಂದೈವರೈ ಪರವುಮ್, ಪೆರಿಯೋರ್-ತಮ್ ಕಱಲ್ ಪಿಡಿತ್ತೇ

||62||

ಇರುಂದ್ಹೆನ್ ಇರು ವಿனைಪ್ ಪಾಶಮ್ ಕಱತ್ತಿ ಇನ್ನು ; ಯಾನ್
ಇರೈಯುಮ್
ವರುಂದ್ಹೆನ್ ಇನಿ ಂ ಇರಾಮಾನುಶನ್ ಮನ್ನು ಮಾ ಮಲರ್ತ್ತಾಳ್ ತಾನ್
ಪೊರುಂದಾ ನಿಲೈಯುಡೈ ಪುನ್ಮೆಯಿನೋರ್ಕ್ಕು ಒನ್ನುಮ್ ನನ್ಮೆಯಿ
ಸೆಯ್ಯಾಪ್
ಪೆರುಂದ್ಹೆನ್ ತೇವರೈ ಪರವುಮ್, ಪೆರಿಯೋರ್ ತಮ್ ಕಱಲ್ ಪಿಡಿತ್ತೇ. 62

<i>irundhēn</i>	<i>iruvinaṭ</i>	<i>paasham</i>	<i>kazatttri</i>	<i>inru</i>	<i>yaaniraiyum</i>
am happy	both sins	getting rid of the	noose	to-day	I, not in the least
	and punyas				

<i>varundhēn</i>	<i>ini</i>	<i>yem</i>	<i>iraamaanujan</i>	<i>mannu</i>	<i>maamalarththaal</i>
feel the lack	from now on	our	Raamaanuja's	lofty	lotus feet

<i>porundaa</i>	<i>nilaiyudai</i>	<i>pun meyinork</i>	<i>onrum</i>	<i>nānmai</i>	<i>chheyayaa</i>
bereft of quality	to join	the lowly ones	no help	extended	whatsoever

<i>perundevarai</i>	<i>paravum</i>	<i>periyōr</i>	<i>thām</i>	<i>kāzal</i>	<i>piditthē</i> (62)
(on) Lord Ranganātha	hymns	elder ones	feet	as refuge	
	being sung				

"Sri Raamaanuja is extra-ordinarily great and those who have not taken refuge at his lotus feet are indeed extremely unfortunate. Although Lord Ranganātha is everyone's well -wisher, He will not

do good to them" - so has Koorathazhwaan sung in a hymn and I obtained his lotus feet to-day (took refuge). I am freed of all the effects of good and bad deeds. Having rendered myself pure, I will not be subject to any sorrow and I shall rest happy.

The great quality of extending his (Raamaanuja's) benevolence even to those who had not asked for it (the 'nirhethuka' aspect) is highlighted here.

பிடியைத் தோடரும் களிறு என்ன, யான் உன் பிறங்கிய சீர்
அடியைத் தோடரும்படி நல்க வேண்டும், அறு சமயச்
செடியைத் தோடரும் மருள் செறிந்தோர் சிதைந்து ஓட
வந்து இப்
படியைத் தோடரும், இராமாநுச ! மிக்க பண்டிதனே !

||63||

piḍiyai thodarumkalir yenna, yaan un pirangiya sheer
female being the male elephant, me your radiant qualities
elephant followed (by)

aḍiyai thodarum páḍi nalha vendum, aru shámaya
your feet to be followed grant me, the six (unvedic)

chediyai thodarum maruḷ sherindhōr shidaindhōda vandhu
hid them- the cause ineptness full of that running helter arrived
selves of (that) those ignorant ones skelter

ippaḍiyai thodarum, iraamaanuja! mikka paṇḍithanē (63)
In this world being hunted Sri Raamaanuja! the great scholar

O Raamaanuja! those inept ones responsible for the six unvedic faiths took to their heels. You instilled righteous behaviour in all by following them and winning them over like a male elephant getting the better of its female counterpart. May I be blessed to follow closely your glorious feet just the same way a male elephant pursues a cow elephant.

In regard to non-Vedic faiths Sri Vedanta Desika elucidates in his 'Yethiraaja Sapthathi' (Sthothra 69) the absence of any need for us to worry about those faiths as Sri Raamaanuja has already unequivocally / authoritatively refuted them.

ಪಣ್ಣು ಮಾಱನ್ ಪಶುನ್ದಮಿಱ್, ಆನನ್ದಮ್ ಪಾಯ್ ಮದಮಾಯ್
ವಿಣ್ಣಡ್ ಎಱ್ಱು ಇರಾಮಾನುಜಮುನಿ ವೇಱ್ಱಮ್, ಮೆಯ್ ಮೈ
ಕೊಣ್ಣ ನಲ್ ವೇದ ಕೊಱ್ಱುನ್ದ ಮೇನ್ದಿ ಕೃಪಲಯತ್ತೇ
ಮಣ್ಣವನ್ನೇನು, ವಾದಿಯರ್ಹಾಳ್ ! ಉಱ್ಱು ವಾಱ್ ವತ್ತದೇ

||64||

ಪಣ್ಣ ತರು ಮಾಱನ್ ಪಶುನ್ ತಮಿಱ್ ಆನನ್ದಮ್ ಪಾಯ್ ಮದಮಾಯ್
ವಿಣ್ಣಡ್ ಎಱ್ಱು ಇರಾಮಾನುಜಮುನಿ ವೇಱ್ಱಮ್ ಮೆಯ್ ಮೈ
ಕೊಣ್ಣ ನಲ್ ವೇದಕ್ ಕೊಱ್ಱುನ್ ತಂಡಮ್ ಎಱ್ಱಿ, ಕೃಪಲಯತ್ತೇ
ಮಣ್ಣ ವಱ್ಱು ಎಱ್ಱು ; ವಾಱಿಯರ್ಹಾಳ್ ! ಉಱ್ಱು ವಾಱ್ ವತ್ತದೇ.

64

pantharu maaran pashuntthamiz, aanandham paaymādhamaai
adding Sri Nammaazwaar the sweet Tamil ecstasy-flowing-as fluid-water
melody

<i>viṇḍida</i>	<i>yengal</i>	<i>iraamaanujamuni</i>	<i>vēzum,</i>	<i>meymeyai</i>
-on-that	our	Sri Raamaanuja - named	elephant	truth-

<i>konda</i>	<i>nālvēda</i>	<i>kozun</i>	<i>tthandām</i>	<i>yēndhi,</i>	<i>kuvalayatthē</i>
-uttering	lofty - (like) huge	- sleeper	lifting	In this	vast world
	-Vedas'	(log)			

maṇḍi vandhu yēnradhu, vaadhiyarhaal! ungal vaazvatradhē (64)
confronting-you thrusting polemicists your life is finished
on you

You polemicists! why have desire to live from now on? You better give up since the 'rutted' male elephant, in the form of Sri Raamaanuja pouring like a cascade the melodious ecstasy-producing Thiruvoimozhi of Sri Nammaazhwaar will thrust on your heads the heavy log of wood viz the infallible vedas. Mark it! This elephant is running amuck all over. Your life is as good as finished.

Utilising Vedas to resolve Vedanthic issues (that is, tathva nirṇaya) was emphasized by Sri Raamaanuja who also made use of the import of Sri Nammaazhwaar's Thiruvoimozhi.

வாழ்வத்து தோல்வியுக்கு, வன்முறை மனோபாவம்-தவம்
 தாழ்வத்து தவம் தாரணி பெற்றது, தத்துவ நூல்
 கூழ்த்தது, குற்றம் எல்லாம் பதித்த குணத்தினர்க்கு அந்
 நாழ்த்தது, எவ்விதமானதன் தன்னைநிலை

||65||

வாழ்வு அற்றது தொல்லை வாதியார்க்கு ; என்றும் மறையவர்
 தம்

தாழ்வு அற்றது : தவம் தாரணி பெற்றது ; தத்துவ நூல்
 கூழ் அற்றது ; குற்றம் எல்லாம் பதித்த குணத்தினர்க்கு அந்
 நாழ் அற்றது, நம் இராமானுசன்தந்த ஞானத்திலே.

65

vaazhvu attradhu thollai vaadhiyarkku, yenrum maraiyavar thām
 The life spoiled those age - old polemicists always great ones
 trained in Vedas

thaazvu attradhu thāvam thaarani pettradhu tatthuva nool
 the lack of it got praising the world got philosophies
 remedied

koozh attradhu kuttramellaam padhittha gunatthinarkku an -
 absolute, infallible all-kinds-of-doubts filled-with people of that
 and truth-telling nature

-naazh attradhu, nám iraamaanujan thándha jnaanatthilē (65)
 put an end to all our Sri Raamaanuja given this knowledge
 those deficiencies

Thanks to Sri Raamaanuja spreading the right knowledge, the age-old contradictions that were prevailing in regard to upanishadic concepts were removed and those who were indulging in polemics were nowhere to be seen. The vedic scholars got a new lease of life and the earth itself witnessed a great epoch in its history. People with faulty life-styles got reformed.

"Whether it is bhakthi or Prapatthi, the means to achieve the goal is the Supreme Lord" as also that the 'entire Universe is His sports (Vibhoothi)' was propounded by Sri Raamaanuja by utilising upanishadic texts.

ಇನಾಮ್ ಕನಿನ್ದ ನಲಮ್ ಕೋಣ್ಡು ನಾಳ್‌ದೊಲುಮ್ ನೈಬವಕ್ಕು-
 ವಾನಮ್ ಕೊಡುಪ್ಪದು ಮಾದವನ್, ವಲ್‌ವಿನೈಯೇನ್ ಮನತ್ತಿಲ್
 ಈನಮ್ ಕಡಿನ್ದ ಇರಾಮಾನುಶನ್ ತನ್ನೈ ಎಯ್ತಿನಕ್ಕು
 ತ್ತಾನಮ್ ಕೊಡುಪ್ಪದು, ತನ್ ತಹವೆನ್ನುಮ್ ಶರಣ್ ಕೊಡುತೈ

||66||

ಗ್ರಾಹ್ಯಮ್ ಕನಿನ್ದ ನಲಮ್ ಕೊಣ್ಡು ನಾಳ್‌ತೊಳುಮ್ ನೈಬವರ್ಕ್ಕು
 ವಾನಮ್ ಕೊಡುಪ್ಪದು ಮಾದವನ್ ; ವಲ್‌ವಿನೈಯೇನ್ ಮನತ್ತಿಲ್
 ಈನಮ್ ಕಡಿನ್ದ ಇರಾಮಾನುಶನ್ ತನ್ನೈ ಎಯ್ತಿನಕ್ಕು ಅತ್
 ತಾನಮ್ ಕೊಡುಪ್ಪದು ತನ್ ತಹವೆನ್ನುಮ್ ಶರಣ್ ಕೊಡುತೈ. 66

<i>jnaanam kánindha nálam konḍu, naal̥thorum</i>	<i>naibavarku</i>
the knowledge assimilated-in-bhakthi-form	day-after-day heart getting mellowed

<i>vaanam koduppadhū maadhavan, vāl̥vineyēn</i>	<i>mánatthil</i>
moksha being given by the Lord	me who had done in my heart
(liberation)	greatest sins

<i>eenam káḍindha irāmaanujan</i>	<i>thānnai yaidhinarku</i>	<i>a-</i>
impurities - removed	Sri Raamaanuja	him whoever took as refuge in advance

<i>-tthaanamkoduppadhū thán thāhვენnumshāran</i>	<i>kodutthē</i>	(66)
the status of giving (with) his benevolence granting	refuge in advance	

If Sriman Naaraayana grants moksha to only those whose knowledge - turns into bhakthi (when the heart gets mellowed), in the case of persons like me who have committed greatest of sins, the way Sri Raamaanuja handled his devotees is unique. Purifying them of all their blemishes, he grants them the state of protection and afterwards he obtains for them the 'liberation' compared to the Lord's way, the benevolence of a good aacharya is truly vast !

Perceiving that a person is not capable of bhakthi yoga, Sri Raamaanuja utilised Prapatthi as an alternative and easier path for his followers.

ಶರಣಮಡೈನ್ದ ತರುಮನುಕ್ಕಾ, ಪ್ಪಣ್ಣ ನೂತ್ತುವರೈ
 ಮರಣಮಡೈವಿತ್ತ ಮಾಯವನ್, ತನ್ನೈ ವಣಜವೈತ್ತ
 ಕರಣಮ್ ಇವೈ ಉಮಕ್ಕು ಅನ್‌ಘೋಷಿರಾಮಾನುಶನ್ ಉಯಿರ್ಹಟ್ಟು
 ಅರಣಜ್ ಮೈತ್ತಿಲನೇಲ್, ಅರಣಾರ್-ಮತ್ತಿವ್ವಾರುಯಿಕ್ಕೇ

||67||

சரணம் அடைந்த தருமனுக்காப் பண்டு நூற்றுவரை
மரணம் அடைவித்த மாயவன், தன்னை வணங்க வைத்த
கரணம் இவை உமக்தன் என்று இராமாநுசன் உயிர்கட்கு
அரண் அங்கு அமைத்திலனேல், அரண் ஆர் மற்று இவ் ஆர்
உயிர்க்கே ? 67

<i>sharanam adaindhā dharumanukkaa, pāndu</i>	<i>nootruvarai</i>
(for) the/refuge-undergone - Dharmaraaja in the past	Duryodhana and hundred brothers
<i>maranam adaivittha maayavan, thānnai</i>	<i>vanangavaittha</i>
death inflicted the Lord of miracles Him	to-prostrate-provided-
<i>karanam ivai umakkan enru, iramaajan</i>	<i>uyirhalakku</i>
-organs-these saying-not-yours, Sri Raamaanuja	the souls
<i>āran angamaitthilanel, āraṇaar matthivaaruyirke ?</i>	(67)
refuge if-not-arranged who-else-is-protector	
for these suffering priceless souls	

Didn't the Lord (Sri Krishna) arrange to kill Duryodhana and hundred odd brothers for the sake of Dharmaraaja who had taken refuge in him. "That Lord has given us various organs to prostrate to him and enable the souls to reach Him. They are not meant for their personal use. Even if they are used by oneself, it should be done for something connected with the Lord". So has Sri Raamaanuja taught us. Had he not come to this world to teach us thus, who would have provided protection to the suffering souls ?

The emphasis is on utilisation of organs and senses given by the Lord which we employ for things other than service to the Lord. We should utilise them to achieve Purushārtha (the goal), experience Him while here also. While the Lord has elucidated the various Yogas in His Gita, Sri Raamaanuja realising that ordinary chethanas would undergo hardship (just as Trishanku), he propounded the Sharanaagathi concept for even weak people to follow and achieve liberation.

ಆರೆನಕ್ಕುನೊ ಏಹರ್ ಶೋಲಿಲ್?,- ಮಾಯನನ್ಮಕ್ಕಿವರ್ ತೆಯ್ವ
ತೇರಿನಿಲ್ ಶೆಪ್ಪಿಯ ಕೀದೈಯನ್, ಶೆಮ್ಮೈ ಪೊದ್ದುಳ್ ತೆರಿಯ
ಪಾರಿನಿಲ್ ಶೋನ್ ಇರಾಮಾನುಶನೈ ಪ್ಪಣಿಯುಮ್ ನಲ್ಲೋರ್
ಶೀರಿನಿಲ್ ಶೆನ್ಮು ಪಣೆನ್ನದು, ಎನ್ನಾವಿಯುಮ್ ಶಿನ್ನೆಯುಮೇ

ஆர் எனக்கு இன்று நிகர், சொல்லில் ? மாயன் அன்று
 ஐவர் தெய்வத்
 தேரினில் சேப்பிய கீதையின் செம்மைப் பொருள் தெரியப்
 பாரினில் சொன்ன இராமாநுசனைப் பணியும் நல்லோர்
 கீரீனில் சென்று பணிந்தது என் ஆவியும் சிந்தையுமே. 68

aarenkinru nihar shollil ? maayan anru aivar daiva-
 who is equal (peer) say ? the Lord of miracles then Paandavas The Lord

tthērinil sheppiya geetheyin, shemmai porul theriya
 in the chariot uttered the Bhagavadgita the aesthetic meanings (for all to)
 learn

paarinil shonna irramaanujan ppaniyum nallōr
 in this world propounded Sri Raamaanuja taking refuge good men

sheerinil shenru paṇindhadhū, yennaaviyum shindeyumē (68)
 goodness/ unite prostrating my soul the heart
 noble qualities

The Lord, Sri Krishna's sports are amazing. He was the family deity to Paandavas. He propounded the Bhagavad Gita to Arjuna while driving his chariot in the battle of Kurukshethra, which was a fight between five against one hundred. Sri Raamaanuja expounded the inner meanings of the Gita to the world at large with his lucid commentary 'the Gita Bhaashya'. 'My heart and soul bathe in the goodness of his devotees. Tell me who is my equal?.'

In the divine chariot, daivattheru, sanctified by the Lord's Thiruvādi the dialogue between Arjuna and the Lord witnessed 'Jnaana pradhaana vaibhava' and 'Moksha pradhaana vaibhava' for the sake of innumerable chethanas who are deluded by the senses. He presented Arjuna 'the moksha Shastra' as it were and assured him : 'Shall release you from all sins, grieve not.' Sri Raamaanuja has interpreted the Gita in a lucid manner in his Gita Bhaashya

சிந்ஹையினோடு கரணங்கள் யாவும் சித்யென்று மூன்று
 அந்நமூலாஹ்நதது கண்டு, அவ்வுன் தனக்கன் னருகால்
 தன்தவரணமும் தன் ஶரண தந்நிலன் தானது தன்து
 அந்நீ இராமானுஜன் வந்நீ துதநன்-இன் னுந்நீயே

சிந்தையினோடு கரணங்கள் யாவும் சிதைந்து முன் நாள்
அந்தம் உற்று ஆழ்ந்தது கண்டு அவை என் தனக்கு அன்று
அருளால்
தந்த அரங்கனும் தன் சரண் தந்திலன் ; தான்அது தந்து
எந்தை இராமாநுசன் வந்து எடுத்தனன் இன்று என்னையே. 69

shindheyinōdu káranangal yaavum shidhaindhu, munnaal
with full memory sense organs all of them (were) destroyed before
(mind) creation

ándhám uttraazhandhadhu kándu ávai yén thánakk anru arulal
having ended being insentient having all I being one then out of
been seen those to me mercy

thándha aaranganum thán sháran thándhilan thaanaadhu thándhu
He (gave) Sri Ranganaatha his refuge-in-such of-his-own-accord
measure he-came

yendhai iramaanujan vandedutthánan inru yennayē (69)
Swami Sri Raamaanuja (came and) uplifted to-day me

When there was deluge, the mind and sense organs of all were destroyed, that is, before creation. They 'lay absorbed in the soul' With His abundant mercy, the Lord returned them to the chethanas. But he did not show his holy feet for refuge (liberation). That shortcoming continued to exist. It was Sri Raamaanuja's 'avataara' in this world that provided that refuge to countless souls. I stand uplifted by him from the cycle of births and deaths.

Amudhanaar talks about 'Karana Kalēbara Pradhāna' of the Lord, Sri Ranganaatha, and His bringing the chethanas back from the 'absorbed state'. To be able to uplift oneself while here, the only resort is Sri Raamaanuja and his emphasis on sharanaagathi in order that innumerable chethanas can easily avail the opportunity and put an end to the cycle of births and deaths.

ಎನ್ನೆಯುಮ್ ಪಾರ್ತ್ಯ-ಎನ್ನೆಯಲ್ವೆಯುಮ್ ಪಾರ್ತ್ಯ, ಎಣ್ಣೆಲ್ಪಲ್ ಗುಣತ್
ಉನ್ನೆಯುಮ್ ಪಾರ್ಕ್ಯಲ್ ಆರುಳ್ ಶೆಯ್ವದೇ ನಲಮ್, ಆನ್ ಪನ್ ಪಾಲ್
ಏನ್ನೆಯುಮ್ ಪಾರ್ಕ್ಯಲ್ ನಲಮುಳದೇ ? ಉನ್ ಪೆರುಚ್ಚುರಣ್ಣಿ
ತ್ತನ್ನಿ ಎನ್ ಪಾರ್ಪರ್, ಇರಾಮಾನುಶ ! ಉನ್ನಿ ಚಾರ್ಪವರೇ ?

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என்னையும் பார்த்து என் இயல்வையும் பார்த்து, எண் இல்
பல் குணத்த
உன்னையும் பார்க்கில் அருள் செய்வதே நலம் ; அன்றி
என்பால்
பின்னையும் பார்க்கில் நலம் உளதே ? உன் பெருங் கருணை
தன்னை என் பார்ப்பர், இராமாநுச ! உன்னைச் சார்ந்தவரே ? 70

yenneyum paarth yen iyalveyumpaarthu, yennil pāl guṇatthu
me too seeing my lowliness too seeing the noble with countless
good qualities

unneyum paarkil aruḷ shaivadhē nālam, anri yenpaal
if you are also seen mercy-to-be-shown-is-good besides-this

pinneyum paarkil nālam uḷādhe ? unperumkarunai
if introspected is there good ? Your-great-kindness

thānneyen paarpar ? iraamaanuja ! unnai shaarndavarē (70)
aspect (they'll) see ? Sri Raamaanuja you those taken refuge
(in you)

O Raamaanuja ! see me and my lowliness opposite countless noble qualities you have ; showering of your grace on me appears appropriate. Not just that! Introspection shows that I do not have even an iota of goodness. If you were to see any merit in me what will your devotees think of your extreme kindness ? They may think that they also may be shown such kindness.

Amudhanaar is not able to express due gratitude to the extraordinary help rendered by Sri Raamaanuja to him, who has committed countless misdeeds. He is at a loss to understand even after deep investigation how and why at all he merited Sri Raamaanuja's benevolence (nirhethuka kruṇa).

ಶಾರ್ಙ್ಗದನ್ ಶಿನ್ವೈ ಉನ್ ತಾಳಿಣೈಕ್ಕೇಱ್, ಅನ್ಪ-ತಾನ್ ಮಿಹವುಮ್
ಕೂರ್ಙ್ಗದತ್ತಾಮರೈ ತಾಳ್ಹಹಕ್ಕು, ಉನ್ತನ್ ಗುಣಜ್ಞಕ್ಕೇ
ತೀರ್ಙ್ಗದು ಎನ್ ಶೆಯ್ಹೈ ಮುನ್ ಶೆಯ್ವಿನೈ ನೀ ಶೆಯ್ವಿನೈ-ಅದನಾಲ್
ಪೇರ್ಙ್ಗದು, ವಣ್ಣೈ ಇರಾಮಾನುಶ ! ಎಮ್ ಪೆರುನ್ನಹೈಯೇ !

சார்ந்தது என் சிந்தை உன் தாள் இணைக்கீழ் ; அன்பு தான்
மிகவும்

கூர்ந்தது அத் தாமரைத் தாள்களுக்கு ; உன் தன்
குணங்களுக்கே

தீர்ந்தது என் செய்கை ; முன் செய்வினை நீ செய்வினை
அதனால்

பேர்ந்தது, வண்மை இராமாநுச ! எம் பெருந்தகையே ! 71

shaarnidha yen shindhai unn thaal inaikkeez, anbu thaana mihaavum
got united my mind below-your-two-feet bhakthi too extensively

koorndhadha atthaamarai thaalhalukku, unn-thangunangalukkē
uttered relating to-those -two-lotus-feet your noble qualities only

theerndhadh yen sheihai, mun sheivinai nee sheivinai ádhanaal
stand aloof (my) aspects the-past-sins through-your-own-deeds-
of service

pērndhádhu, váṇmai iraamaanuja ! yem peruntháheyē (71)
-disappeared the-benevolent - Sri Raamaanuja ! Our Swami as also the most
generous

O Raamaanuja, the great as well as the most generous! My mind got absorbed in your two lotus feet. Bhakthi acquired full knowledge about those feet and my thoughts are always with them. Owing to those feet and your noble qualities my goal ended as service to them. All my past sins disappeared through your deeds and merciful glances !

The term 'nee sheivinai' above connotes the help rendered by Sri Raamaanuja to Amudhanaar through Koorathaazhwaan who changed him for the better and ensured that he underwent sharanaagathi (aachaarya nishte). The term 'Pērndhádhu' above signifies the disappearance of the effect of 'punya' as also 'paapa' at the time of the body falling.

கீதந் தீய சமய க்ஷுபரீ, காநிஷீ
ஸய்தந் தூய மஹிநீ தந், வந் ஸுந் ஸும
நய்த் அந்நீருந்நீருந் நிஷ் புஹ்நீருந்நீருந்
வீதந்நீருந்-இராமானுசன் மிக வந், சய்த்

கைத்தனன் தீய சமயக் கலகரை ; காசினிக் கே
உய்த்தனன், தூய மறைநெறி தன்னை என்று உன்னி உள்ளம்
நெய்த்த அன்போடு இருந்து ஏத்தும் நிறை புகழோருடனே
வைத்தனன் என்னை, இராமாநுசன் மிக்க வண்மை செய்தே.

<i>kaitthanán</i>	<i>theeya</i>	<i>shámayakkálaharai,</i>	<i>kaashinikke</i>
driven out	non-vedic	owing allegiance and fighting	in this world
those great men			

<i>uytthanan</i>	<i>thooya marai neri</i>	<i>thannai,</i>	<i>yenru unni ullam</i>
established	highly lofty ve. ic	concepts,	so thinking in mind

<i>neyttha</i>	<i>anbodu</i>	<i>irundhu</i>	<i>yēthum</i>	<i>nirai puhazōrudānē</i>
loving	with that love	lived	praising	full-of-great-persons

<i>vaiththanan</i>	<i>yennai,</i>	<i>iraamaanujan mikka vanmai sheyydhē</i> (72)
become a part	me also	Sri Raamaanujan showed-his-great-generosity

Along with those who loved Sri Raamaanuja and lived singing his praises, and kept remembering : "our Raamaanuja showing his great generosity, drove away those owing allegiance to several non-vedic faiths and fighting with vain arguments. He established the noblest and loftiest vedic path", he (Sri Raamaanuja) included me amongst those great men.

While lauding the generosity of Sri Raamaanuja, Amudhanaaar thinks of Sri Raamaanuja's epoch-making role in establishing the Vedic religion in the face of many heretic faiths ruling at that time (through his Sri Bhaashya etc). He is extremely happy to mingle with those who had studied Sri Raamaanuja's work and contributions. The term 'thooya' connotes the loftiness and comprehensively tenable stand of Vedas not getting affected by unvedic publicity by other faiths including some faiths calling themselves Advaita.

வசுதேவாய நம: தன் மன: தவதாய, மதி புரீயும:
தவதாய நம: இத்தரணியோஹ்ய, தன்: தரணாய
ஸுதேவாய நம: இந்நம: ஸுதேவாய நம: ஸுதேவாய
தவதாய நம: இந்நம: ஸுதேவாய நம: ஸுதேவாய

வண்மையினாலும் தன் மா தகவாலும் மதி புரையும்
 தண்மையினாலும் இத்தாரணியோர்கட்குத் தான் சரணாய்
 உண்மை நன் ஞானம் உரைத்த இராமாநுசனை உன்னும்
 திண்மை அல்லால் எனக்கு இல்லை, மற்று ஓர் நிலை
 தேர்ந்திடிலே. 73

vāṇmeyinaalum thān maa thāhavaalum māthi puraiyum
 (with his) spirit of his extreme kindness just-like-the-moon's
 generosity

thāṇmeyinaalum itthaaraṇiyorhātṅku, thaan shāraṇai
 coolness (of mind) to those in this world himself-providing-refuge

uṇmai nāl jnaanam uraittha iraamaanujanai unnum
 true lofty knowledge preached Sri Raamaanuja contemplating

thiṇmai allaal yenakku illai, mattru ōr nilai thērndhidilē(73)
 vocation other-than-that isn't there other any occupation I think about
 to me

Owing to his spirit of generosity, extreme kindness and a coolness of mind comparable to only the moon, he provided refuge to all in this world and preached the truth and wisdom contained in the vedas. As for me, I have no other vocation or desire excepting contemplating on his holy feet.

'Pushnaami Chaushadeehi sarvaaha somo bhoothva rasaathmakaha' – meaning 'the coolness provided by the moon', in the form of Sri Raamaanuja's benevolence and the institutions like 'mutts' through which all devotees can get the benefit of sharanaagathi. Sri Raamaanuja's great love and thoughtfulness for all are compared to the moon serving one and all in this world.

தேரார் மஹ்யைன் திசுமேன் ஸு, மாயவன் தேயவரே
 கூராழி கோலு கஹ்யுது, கோலநய வஹ்யு
 வரார் குணதேவராமானுஷன் அவேழிற் மஹ்யைல்
 திரைவரே திசுதுது, அவேவோரு திந்நேயோடே

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தேரார் மறையின் திறம் என்று, மாயவன் தீயவரைக்
கூர் ஆழி கொண்டு குறைப்பது ; கொண்டல் அனைய

வண்மை

ஏர் ஆர் குணத்து எம் இராமாநுசன் அவ் எழில் மறையில்
சேராதவரைச் சிதைப்பது, அப்போது ஒரு சிந்தைசெய்தே. 74

<i>thēraar</i>	<i>maraiyin</i>	<i>thiram</i>	<i>yenru,</i>	<i>maayavan</i>	<i>theeyavarai</i>
do not show	vedic	path,	arising	the Lord	the sinners
			out of it		

<i>koor aazhi kondu</i>	<i>kuraippadhu,</i>	<i>kondal anēya</i>	<i>vanmai</i>
(with His) sharp discus	punishes	clouds-like	generosity

<i>yēraar guṇatthu</i>	<i>yem</i>	<i>iraamaanujan</i>	<i>avvezil</i>	<i>maraiyil</i>
those with several	our	Swami Sri Raamaanuja	in the	lofty Vedas
good qualities				

<i>sheraadhavarai</i>	<i>shidaippadhu,</i>	<i>appodhu</i>	<i>oru shindhai sheyydhē</i>
those-who-do-not-	refutes and	from time to time	with one or the
follow	convinces		other adept action

The Lord finishes off those who do not conform to the vedic path with his awesome discus(sudharshana), while our Raamaanuja who is as noble and generous as the rain cloud, convinces such persons with reason appropriately, refuting their view points with his adeptness as required from time to time.

As contained in the Gita sloka 'Pārithraanaaya Saadhoonaam.....' the Lord's protective trait requiring some strong action is compared with Sri Raamaanuja's ability to refute unvedic faiths and convince those who differ : while "shāstrapaarṇi", the Lord, undertakes the punishment route, the "shaasthrapaarṇi", Sri Raamaanuja propounds shaasttric concepts (upadesha) and preaches to them convincing them with his extraordinary ability. Even the adversaries fall in line and preach to others further. 'Therefore Emberumaanaar (Sri Raamaanuja) is my chosen alternative as compared to Emberumaan (the Lord Himself)' says Amudhanaar.

ಶೆಯ್ತಲ್ಯೆ ಚ್ಚಱ್ಱಮ್ ಶೆಘ್ರುಮುತ್ತುಮೀನುಮ್, ತಿರುವರಹರ್
ಕೈತ್ತಲತ್ತಾಘ್ರಿಯುಮ್ ಶಱ್ಱಮುಮೇನ್ರಿ ನಮ್ ಕಣ್ ಮುಹಪ್ಪೇ
ಮೊಯ್ತಲ್ಯೆತ್ತುನ್ನೈ ಎಡೇನ್ ಎನ್ ಒರುಕ್ಕುಲುಮ್ ನಿನ್ ಪುಹಘ್ರೀ
ಮೊಯ್ತಲ್ಯೆಕ್ಕುಮ್ ವನ್ನು ಇರಾಮಾನುಶ ! ಎನ್ನೈ ಮುತ್ತು ನಿನ್ ಒ

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செய்த்தலைச் சங்கம் செழு முத்தம் ஈனும் திரு அரங்கர்
கைத்தலத்து ஆழியும் சங்கமும் ஏந்தி நம் கண்முகப்பே
மொய்த்து அலைத்து உன்னை விடேன் என்று இருக்கிலும்
நின் புகழே
மொய்த்து அலைக்கும் வந்து, இராமாநுச ! என்னை முற்று
நின்றே. 75

sheyththalai shangam shezumuttrameenum, thiruvarangar
in the fields conches fine-pearls-producing, the Lord in Srirangam

kaitthalatthaazium shangamum yēndhi, nām kanmuhappē
in His hand the discus and conch holding, in-front-of-our-eyes

moytthu alaitthu unnai vidēnenru irukkilum nin puhazē
pervading and captivating you never-leave despite that your noble
qualities

moitthu alaikkum vāndhu, iraamaanuja! yennai muttrum ninrē (75)
engulfs charming came to, Sri Raamaanuja! besides me surrounding
(me)

In the fields surrounding Sri Rangam, there are beautiful conches and pearls and Sri Ranganaatha wielding discus and conch came to captivate and lodge Himself in our eyes saying, as though, 'I shall never leave you'. Even then your glory and qualities, O Raamaanuja, came by themselves to engulf me thoroughly and keep charming me.

Amudhanaar lays more store on shaastra (represented by Sri Raamaanuja) compared to shāstra (the wielder of which is Sriman Naaraayana Himself). He is said to query : 'should I not reach for the one who changed my heart rather than one who brings about the end of my body ?'. Interestingly Amudhanaar would rather attach himself to Sri Raamaanuja even if Sri Ranganaatha were to come bedecked with all His accoutrements and present Himself to Amudhanaar.

ನಿನ್‌ಱ ವಣ್ ಕೀರ್ತ್ತಿಯುಮ್ ನೀಳ್ ಪುನಲುಮ್, ನಿಟ್ಟಿ ವೇಬ್ಬಡ ಪೊಟ್ಟಿ
ಕುನ್‌ಱಮುಮ್ ವೈಕುನ್ದ ನಾಡುಮ್ ಕುಲವಿಯ ಪಾಟ್ಟುಡಲುಮ್,
ಉನ್-ತನಕ್ಕು ಎತ್ತನ್ನೆ ಇನ್ನಮ್ ತರುಮ್-ಉನ್ನಿಕ್ಕಮಲರ್ ತಾಳ್
ಎನ್-ತನಕ್ಕುಮ್ ಅದು, ಇರಾಮಾನುಶ ! ಇವೈ ಕುನ್ದಲಿ

நின்ற வண் கீர்த்தியும் நீள் புனலும் நிறை வேங்கடப் பொன்
குன்றமும் வைகுந்த நாடும், குலவிய பாற்கடலும்
உன் தனக்கு எத்தனை இன்பம் தரும் உன் இணைமலர்த்

தான்

என தனக்கும் அது; இராமாநுச ! இவை ஈந்து அருளே. 76

ninra vān keerthiyum neel punalum nirai vēngada ppon
firmly-established- long-streams-flowing filled with it the beautiful
greatness Venkata

kunramum vaihundha naadam, kulaviya pārkadalum
hills the Vaikunta abode, the fabled ocean of milk

unthānakku yetthanai inbam tharum unṇinai mālar thaaḷ
to you how much joy they bring your-lotus-feet

yenru thanakkum adhu, iraamaanuja! ivai eendharuḷē (76)
to-me-also-same-joy, Sri Raamaanuja! such-lotus-feet-grant
(contemplation on them)

O Raamaanuja! Just as you derive the exquisite joy that you receive from the long streams flowing down the Thiruvengada-hills, the abode of Vaikuntam atop it and the oft-heard ocean of milk, I also derive equivalent joy from focusing my attention on your lotus feet.

Amudhanaar focuses his total attention on Sri Raamaanuja's holy / lotus feet in preference to the sacred places (divya deshas). "Gunair dhaasya upagatham" elucidates, Sri Raamaanuja's Kalyaana gunas (noble qualities) which have had overwhelming influence on Sri Amudhanaar.

சுன்னன் சுயாத இன்னருள்; எண்ணில் மறைக் குறும்பைப்
பாய்ந்தனன் அம் மறைப் பல் பொருளால் ; இப் படி
ஏய்ந்தனன் கீர்த்தியினால் ; என் வினைகளை வேர் பறியக்
காய்ந்தனன், வண்மை இராமாநுசற்கு என் கருத்து இனியே ?

||77||

ஈந்தனன் ஈயாத இன்னருள்; எண்ணில் மறைக் குறும்பைப்
பாய்ந்தனன் அம் மறைப் பல் பொருளால் ; இப் படி
அனைத்தும்

ஏய்ந்தனன் கீர்த்தியினால் ; என் வினைகளை வேர் பறியக்
காய்ந்தனன், வண்மை இராமாநுசற்கு என் கருத்து இனியே ?

<i>yeendhanan</i> those that showed	<i>yeeyaadha</i> that not shown	<i>innarul,</i> unique kindness	<i>yennill marai kkurumbai</i> countless unvedic faiths
<i>paaindhanan</i> refuted	<i>am marai pāl porulaal</i> with-those-Vedic-concepts	<i>ippadi</i> in this	<i>anaiththum</i> world
<i>yaindhanan</i> spread out	<i>keerthiyinaal,</i> with his greatness,	<i>yen</i> my	<i>vinaihalai vēr pariya</i> sins quashed thoroughly
<i>kaaindhanan,</i> and destroyed	<i>vaṇmai iraamaanujarku</i> benevolence to Sri Raamaanuja personified	<i>yen karutthu iniyē</i> still does-he-feel something-more- to-be done	(77)

Sri Raamaanuja showed extra-ordinary benevolence towards me. Several non-vedic faiths were refuted on the basis of Vedic texts. His reputation spread in the entire world. All my sins were removed without trace and he ensured that no further sins crept in. He was benevolence personified. With all his achievements does he still feel : "I need to do something more ?"

So many years I have spent in Sri Ranganaatha's sannidhi. Has He done anything to ameliorate my condition with respect to my sins ? In contrast Sri Raamaanuja ensured that all my sins (karmas) were 'uprooted' without trace in a short time owing to his benevolence (Sri Raamaanuja, he feels, is 'paramōdhaarar').

ಕರುತ್ತಲ್ ಪುಹನ್ನುಲ್ ಕಳಮ್ ಕೃತ್ ಕರುದರಿಯ
ವರುತ್ತಿನಾಲ್ ಮಹ ವಣ್ಣು, ನೀ ಇನ್ನ ಮಣ್ಣೇ
ತಿರುತ್ತಿರುಮಹಳ್ ಕೇಳನ್ನಕ್ಕಾಯ ಪಿನ್ ಎನ್ ನೆಣ್ಣಲ್
ಪೊರುತ್ತಪ್ಪದಾದು, ಎಮ್ಮರಾಮಾನುಜ ! ಮತ್ತೂಲ್ ಪೊಯ್ ಪೊರುಳೇ ||78||

ಕರುತ್ತಿನಲ್ಲಿ ಪುಗುನ್ನು ೨೦೦೦೦ ಕ೦೦೦೦ ಕೃತ್ ಕರುದರಿಯ
ವರುತ್ತಿನಲ್ಲಿನಾಲ್ ಮಹ ವಣ್ಣು, ನೀ ಇನ್ನ ಮಣ್ಣೇ
ತಿರುತ್ತಿನಲ್ಲಿ ತಿರುಮಹಳ್ ಕೇಳನ್ನಕ್ಕಾಯ ಪಿನ್ ಎನ್ ನೆಣ್ಣಲ್
ಪೊರುತ್ತಪ್ಪದಾದು, ಎಂ ಇರಾಮಾನುಜ ! ಮಠ್ಠು ಲ್ಲ
ಪೊಯ್ ಪೊರುಳೇ. 78

karutthil puhandhu ullil kállam kázhattri, kárudhu ariya
 in mind entering from the fault removing not-imaginable
 inside (of thinking)
 soul's propriety)

varutthatthinaalmiha vanjitthu, nee indha manṇahatthe
 laboured doing-well-to-captivate, you in this world

thirutthi thirumaha! kēlvānukku aakkiyapin yen nenjil
 punishing to Sri Mahalakshmi's spouse making sub-servient in my heart

porutthapadaadhu, yemmi raamaanujaa! mattu oru poiṇporuḷe (78)
 cannot co-exist Swami Raamaanuja! no other false motion

O Swami Raamaanuja! Taking hold of my heart you first weeded out all my sins without trace; captivating me, you corrected the wrong premise I had that the soul belonged to me; you made me understand that I am sub-servient to the Lord Srīman Naaraayana. After all these, no further false notion can enter my heart. Even if it does, surely it cannot stay or sustain.

When one approaches an aachaarya and submits himself totally to him, the aachaarya gives him the right knowledge through which he understands the relative position of his soul viz. that the soul belongs to the Lord and it is subservient to Him ; 'Kallam Kazhattri' above conveys this Vedanthic concept. Amudhanaar remembers Sri Raamaanuja's help in this respect with deep gratitude.

ಪೊಯ್‌ಯೈ ಚ್ಚುರಕ್ಕುಮ್ ಪೊರುಳ್ಳೈ ತುರನ್ನು ಇನ್ನ ಪೂತಲತ್ತೈ
 ಮೆಯ್‌ಯೈ ಪುರಕ್ಕುಮಿರಾಮಾನುಜನ್ ನಿಱ್ಱಿ, ವೇರು ನಮ್ಮೈ
 ಉಯ್ ಕೊಳ್ಳೈ ವಲ್ಲ ತಯ್‌ವಮ್ ಇಜ್ಞು ಯಾದೆನ್‌ಱಲನ್ದವಮೇ
 ಐಯಪ್ಪಡಾ ನಿಱ್ಱಾರ್, ವೈಯತ್ತಕ್ಕೋರ್-ನಲ್ಲ ಱ್‌ಱಿಱ್ಱೆ

117911

ಪೊಯ್‌ಯೆಚ್ ಕರಕ್ಕುಂ ಪೊರುಣೈತ್ತ ತುರನ್ನು ಇಂತಪ್ ಪುತಲತ್ತೈ
 ಮೆಯ್‌ಯೆಪ್ ಪುರಕ್ಕುಂ ಇರಾಮಾನುಜನ್ ನಿರ್ಕ್ಕ, ವೇರು ನಮ್ಮೆ
 ಒಯ್ಯಕ್ ಕೊಲ್ಲ ವಲ್ಲ ತೆಯ್‌ವಂ ಇಂಗು ಯಾತು ಂನ್ನು
 ಒಲರ್‌ನ್ನು ಅವಮೇ
 ಜಯಪ್ಪಡಾ ನಿರಬರ್, ವಾಯತ್ತುಂಱೋರ್ ನಲ್ ಅರಿವು ಇಮಿತ್ತೇ. 79

<i>poyyai</i>	<i>churukkum</i>	<i>porulai</i>	<i>thurandhu</i>	<i>indha</i>	<i>bhoothalatthe</i>
untenable	doctrines put	opinions	refuted		in this world
<i>meyyai</i>	<i>purakkum</i>	<i>iraamaanujan</i>	<i>nirka</i>	<i>vēru</i>	<i>námmai</i>
the truth	protected	(by) Sri Raamaanujan	being there,	other	us
<i>uyyakollavalla</i>	<i>thaivam</i>	<i>ingu</i>	<i>yaadhu</i>	<i>yenru</i>	<i>ulárndhu ávámē</i>
uplifting	god	here - which - one	disappointed	wasted	
		(searching again and again)			
<i>ayyapaḍaa</i>	<i>nirpar</i>	<i>veyyatthullōr</i>	<i>nállarivu</i>	<i>izhandhē</i>	(79)
are subjected to suspicion	those people of	this world	the right	not getting	
			knowledge		

Raamaanuja has refuted the untenable and false doctrines advanced by followers of other faiths and established the truth which can protect all, but those people of this world, who without paying heed to him, go in search of other gods and getting disappointed, waste their lives, subjecting themselves to doubt. Is there anything more foolish than this ?

Amudhanaar pines over the wrong precepts and beliefs concerning the position of other gods opposite Srīman Naaraayana. There were many followers of other gods who wasted their lives without realising that the Supreme Lord is Srīman Naaraayana. Amudhanaar feels happy that Sri Raamaanuja removed all wrong beliefs and imparted 'samyak jnaana' (comprehensive knowledge) to him – that he is subservient to Srīman Naaraayana alone and none else.

ನಲ್ಲಾರ್ ಪರವುಮ್ ಇರಾಮಾನುಶನ್, ತಿರುನಾಮಮ್ ನಮ್-
 ವಲ್ಲಾರ್ ತಿಟ್ಟೈ ಮಱವಾದವರ್ಕ್ಕಳ್ ಎವರ್, ಅವಕ್ಕೇ
 ಎಲ್ಲಾ ಇಡತ್ತಿಲುಮ್ ಎನ್ಱುಮ್ ಎಪ್ಪೋದಿಲುಮ್ ಎತ್ತೊಘ್ರಾಮುಮ್,
 ಶೋಲ್ಲಾರ್ ಮನಕ್ತಾರ್ ಕರುಮತ್ತಿನಾಲ್, ಶೆಯ್ವನ್ ಶೋರ್ವನ್ಱಾಯೇ ||80||

ನಲ್ಲಲಾರ್ ಬರವುಮ್ ಇರಾಮಾನುಶನ್, ತಿರುನಾಮಮ್ ನಮ್
 ವಲ್ಲಲಾರ್ ತಿರುತ್ತೈ ಮಱವಾದವರ್ಕ್ಕಳ್ ಎವರ್, ಅವರ್ಕ್ಕೇ
 ಎಲ್ಲಾ ಇಡತ್ತಿಲುಮ್ ಎನ್ನುಮ್ ಎಪ್ಪೋದಿಲುಮ್ ಎತ್ತೊಘ್ರಾಮುಮ್
 ಶೋಲ್ಲಾರ್ ಮನಕ್ತಾರ್ ಕರುಮತ್ತಿನಾಲ್, ಶೆಯ್ವನ್ ಶೋರ್ವನ್ಱಾಯೇ
 ಇನ್ನಿರಿಯೇ. 80

<i>nallaar</i> (by) godmen	<i>páravum</i> appreciated	<i>iraamaanujan,</i> Sri Raamaanuja,	<i>thirunaamam námba</i> The-name-relied-upon	
<i>vallaar</i> by those	<i>thirattthai</i> the way	<i>máravaadavarkal</i> not forgotten by those	<i>yevár,</i> such of those	<i>ávarke</i> to them alone
<i>yella iḍatthilum</i> at all places and	<i>yenru</i> situations	<i>yeppodhilum</i> at all times	<i>yeth thozumbhum</i> all types of service	
<i>shollaal mánatthaal,</i> with words	<i>karumatthinaal</i> thoughts	<i>sheyván shorvu</i> deeds (physical)	<i>inriyē</i> will do	(80) without fatigue

To those who laud Sri Raamaanuja's name in which they repose complete faith and keep remembering him all the time, I shall at all places/situations/times, serve in all ways keeping in unison my thoughts/words/deeds - I shall experience no fatigue thereupon.

Amudhanaar is said to realise that although 'bhaagavatha kainkaryam' is superior to 'bhágawáth kainkaryam' as per aachaaraya's advice / order one should not look down upon or neglect 'bhágáwath kainkaryam'.

ಶಾರ್ವಣ್ ಉನ್-ತನ್ ತುಣೈ-ಅಡಿಕೀழ್, ತೊನ್ನಪಟ್ಟರ್ಪಾಲ್
ಶಾರ್ವಣ್ ನಿನ್ ಅ ವನಕ್ಕು, ಅರಱ್ಱನ್ ಶೆಯ್ಯ ತಾಳೈಹಳ್
ಪೇರ್ವಣ್ ಇನ್ ಅ ಪೆಟ್ಟುಮ್ ಇರಾಮಾನುಶ ! ಇನಿ ಉನ್
ಶೇರ್ವಣ್ ಯ ಕರುಣೈಕ್ಕು, ಇಲ್ಲೈ ಮಾಲು-ತೆರಿವುಳಿಲೇ ||81||

ಶಾರ್ವ ಇನ್ನರಿ ಒನ್ ತನ್ ತುಣಣ ಅಡಿಕೀழ್
ತೊನ್ನಪಟ್ಟರ್ಪಾಲ್
ಶಾರ್ವ ಇನ್ನರಿ ನಿನ್ನ ಏನಕ್ಕು ಅರಱ್ಱನ್ ಶೆಯ್ಯ ತಾಳೆ ಇಣಣಕನ್
ಪೇರ್ವ ಇನ್ನರಿ ಇನ್ನು ಪೆಟ್ಟುತ್ತುಮ್ ಇರಾಮಾನುಶ ! ಇನಿ ಒನ್
ಕಿರ್ ಓನ್ನರಿ ಕರುಣಣಕ್ಕು, ಇಲ್ಲೇ ಮಾರು ತೆರಿವುಳಿಲೇ. 81

shōrvinri unthánt huṇai ádikkeez, *thondu páttavarpaal*
continuously your under-the-two-feet, In respect of those - serving

shaarvinri ninra yenakku, *arangan sheyya thaaḷ inaikal*
not adjusting I was, to me, Sri Ranganaatha's reddish lotus feet

pērvinri inru perutthum iraamaanuja! *iniyun*
without break to-day adorning Sri Raamaanuja, after this your
(my head) you did

sheer vonriya karunaikkku illaimaaru therivurilē (81)
extraordinary kindness no comparison when examined

O Raamaanuja! To me, who never adjusted himself to the devotees who served your holy feet tirelessly, you were so kind to get me the very reddish lotus feet of Sri Ranganaatha Himself to adorn my head. Seen in retrospect, there is absolutely no comparison to one of those qualities you have, namely, boundless compassion.

Seeing the multitude of shishyaas of Sri Raamaanuja at all places / all states / all times (sarva desha / sarva avastha / sarva kaala), doing all types of kainkarya to him, Amudhanaar feels extremely happy to be present among them. Looking at Sri Raamaanuja's face, he feels extremely indebted to him, for having obtained for him (Amudhanaar) the holy Thiruvádi of Peria Perumaal (Sri Ranganaatha).

தேவபுத்த ஜானமம் சீசிய ப்ஜாது, வேம தேவின்னையால்
 ஸருவத் ஜானத்து ஸர்வகன் ஸந்நே, ஓரு ப்ஜோமுதி
 ப்ஜோரு அத் கீர்வியநாக் நிந்ரான் ஸந்ந ப்ஜுந்நியநோ-
 தேவபுத்த கீர்த்தி, இராமானுசன் ஸந்நமம் சீர் முகிலே?

118211

தெரிவு உற்ற ஞானம் செறியப் பெறாது, வெம் தீவினையால்
 உரு அற்ற ஞானத்து உழல்கின்ற என்னை, ஒரு பொழுதில்
 பொரு அற்ற கேள்வியன் ஆக்கி நின்றான் ; என்ன

புண்ணியனோ ?

தெரிவு உற்ற கீர்த்தி இராமானுசன் என்னும் சீர் முகிலே. 82

theri uttra jnaanam sheriyapperaadhu, vem theevinaiyaal
 not having the knowledge which-was-not because-of-dark-past
 given-to-me

uru attra jnaanatthu uzalhinra yennai, oru pozhudhil
 (having) the useless knowledge roaming around me in one moment

poru attra kēlviyan aakki ninraan, yenna punniyanō !
 peerless receptive person rendered of me, what a blessed one !

theriuttra keerthi, iramaanujan yennum sheer muhilē (82)
 having great fame, Sri Raamaanuja with name rich rain cloud
 (named)

Roaming as I did without any knowledge of worth and caught in the web of past dark deeds, Sri Raamaanuja made out of me in a trice a learned being; he is well known all over, praised by all. What a blessed one he is, I do not know ? His generosity compares well with the rich rain-bearing cloud.

Just as a rain-bearing cloud pours water without expecting anything, so also Sri Raamaanuja's benevolence expects nothing at all. 'He indeed is 'punniyan' – a blessed one' - says Amudhanaar.

ಶೀರ್ ಕೊಣ್ಡು ಪೇರಟಮ್ ಶೆಯ್ದು, ನಲ್ ವೀಡು ಶೇಷದುಮೆನ್ನುಮ್
ಪಾರ್ ಕೊಣ್ಡು ಮೇನ್ಬೈಯರ್ ಕೂಟನ್ಲೇನ್ ಉನ್ಪದ ಯುಗಮಾಮ್
ಏರ್ ಕೊಣ್ಡು ವೀಟ್ಲೈ ಎಳಿದಿನಿಲ್ ಎಯ್ದುವನ್ ಉನ್ನುಡೈಯ
ಕಾರ್ ಕೊಣ್ಡು ವಣೈ, ಇರಾಮಾನುಶ ! ಇದು, ಕಣ್ಡು ಕೊಳ್ಳೇ 118311

ಕೀರ್ ಕೊಣ್ಡು ಪೇರ್ ಅಹಮ್ செய்தು, ನಲ್ ವೀಡು ಶೇಷದುಮೆನ್ನುಮ್
ಪಾರ್ ಕೊಣ್ಡು ಮೇನ್ಬೈಯರ್ ಕೂಟನ್ಲೇನ್ ಉನ್ಪದ ಯುಗಮಾಮ್
ಏರ್ ಕೊಣ್ಡು ವೀಟ್ಲೈ ಎಳಿದಿನಿಲ್ ಎಯ್ದುವನ್ ಉನ್ನುಡೈಯ
ಕಾರ್ ಕೊಣ್ಡು ವಣೈ, ಇರಾಮಾನುಶ ! ಇದು, ಕಣ್ಡು ಕೊಳ್ಳೇ 118311

sheer kondu pēr ārām sheyydhu, nāl veedu sheridhum yennum
having noble owing to dharmic path of the moksha thinking one can
qualities undertaking sharanaagathi, achieve it

paar konda mēnmeyar koottanallēn, un pādha yugamaam
well-known having the not belonging your two feet
all over glory to that group (goshti)

yēr konda veettai yeḷidhinil yeydhuvan unnudaiya
the unique 'moksha sthaana' easily will obtain your

kaarkonda vānmai iraamanuja! idhu kāndukolḷē (83)
cloud-like benevolence Sri Raamaanuja you please realise

Swami Raamaanuja! I am not the one, who has noble qualities or the one who undertakes the well known 'dharmaic' path of bhakthi yoga / sharanaagathi and be amongst the celebrated ones (goshti); but, I am able to obtain liberation easily through your holy feet. You excel the rain-giving clouds in your benevolence and you realise that you wield so much effect; I do not need to demonstrate it.

Amudhanaar praises his parama aachaarya, Sri Raamaanuja, comparing him to the benevolent rain-bearing cloud and his obtaining sharanaagathi through his help to be able to attain 'moksha' (liberation).

ಕಣ್ಣು ಕೊಣ್ಡೇನೆಮ್ಮಿ ರಾಮಾನುಜನ್-ತನ್ನೈ, ಕಾಣ್ಡಲುಮೇ
 ತೊಣ್ಣುಕೊಣ್ಡೇನ್ ಅವನ್ ತೊಣ್ಣರ್ ಪೊಳ್ಳುಪಾಳಲ್, ಎನ್ ತೊಲ್ವೆವೆನ್ನೋಯ್
 ಎಣ್ಣುಕೊಣ್ಡೇನ್ ಅವನ್ ಶೀರ್ ವೆಳ್ಳ ವಾರಿಯೈ ವಾಯ್ ಮಡುತ್ತನೈ
 ಉಣ್ಣು ಕೊಣ್ಡೇನ್, ಇನ್ನಮುತ್ತನ ಓದಿಲ್ ಉಲಪ್ಪಿ ಲೈಯೇ ||84||

ಕಣ್ಣು ಕೊಣ್ಡೇನ್ ಂ ಇರಾಮಾಢುಸನ್ ತನ್ನೆನೆ ;
 ಕಾಣ್ಡಲುಮೇ
 ತೊಣ್ಣು ಕೊಣ್ಡೇನ್ ಅವನ್ ತೊಣ್ಡರ್ ಪೊನ್
 ತಾಳಿಲ್ ; ಂ ತೊಲ್ವೆವೆನ್ನೋಯ್
 ವಿಣ್ಣುಕೊಣ್ಡೇನ್ ; ಅವನ್ ಶೀರ್ ವೆಳ್ಳ ವಾರಿಯೈ
 ವಾಯ್ ಮಡುತ್ತನೈ ಇನ್ನ
 ಂಣ್ಣುಕೊಣ್ಡೇನ್ ; ಇನ್ನಮುತ್ತನ ಓದಿಲ್ ಉಲಪ್ಪಿ
 ಇಲ್ವೆಯೇ. 84

kāṇḍukondēn yemmiraamaanujan thānnai, kaṇḍalu mē
 I have found swami Sri Raamaanuja, knowing thus

thonḍukondēn avan thonḍar pon thaalil, yen thollai vennoi
 served being his devotees beautiful feet, my past dark sins
 sub-servient

vinḍukondēn avan sheer vellā vaariyaivaai madutthu inru
 got rid off his noble qualities streaming like river quenching - the -
 mouth now

unḍukondēn, innam uttrana ōthil ulappu illaiyē (84)
 experienced the good things I if I start it-has-no-end
 have received telling

I have really understood Swami Raamaanuja now; while knowing him, I did service to the beautiful feet of his devotees. I described . the ocean of his holy qualities to my heart's content. Similarly, if I start telling the good things (benefits) I have received from him, there can be no end. Such is the glory of that 'Mahaathma' !

Amudhanaar is highlighting the 'anishta nivratthi' the removal of obstacles by Sri Raamaanuja not only in his (Amudhanaar) getting sharanaagathi but also in his composing the Nootrandhaadhi. Amudhanaar who was not taking part in pradhaana goshti, was able to attain the topmost 'phalam' viz. charamaparva i.e., the Lord's lotus feet, thanks to Sri Raamaanuja's benevolence.

ஓடிய வேதந்நு டோருசாய், அடனுச்சு மிக்
 சோதியை நாதன் என அறியாது உழல்கின்ற தொண்டர்
 பேடிமே தீர்த்த இராமாநுசனைத் தொழும் பெரியோர்
 பாடமல்லால் என்-தன் ஆர் உயிர்க்கு யாதொன்றும் பற்று
 இல்லையே. 85

ōdhiya vēdatthin uḷ poruḷaai
 the-recited-Veda's-inner-essence

athān ucchhi mikka
 (and) their highest culmination

shōdhiyai
 the effulgent

naathan yena
 is the Lord

ariyaadhu uzalhinra thondar
 not knowing those who go about

Sriman Naaraayana

pēdhaimai
 (their) ineptness

theertha
 got rid off

iraamaajunai
 Sri Raamaanuja

thozhum periyōr
 serving (him) the good men

paadhamallaal yen thānaar uyirkkuyaadhonrumpattru illeyē(85)
 the feet alone my the pure soul none other place to go

"The inner meaning of the Vedas that are recited and their highest culmination, is none other than Sriman Naaraayana. He is the Supreme Lord, Sri Ranganatha" - those not realising this truth serve some unaccepted agencies, and Sri Raamaanuja got rid off their folly ; my beloved self will not enter any place other than the lotus feet of those who serve Sri Raamaanuja - they are my masters ; it will not notice anything other than those feet.

The upaaya (means) aspect to attain the goal (Purushaatha) is highlighted by Amudhanaar - one should realise that Sri Ranganatha is the Supreme Lord and the means for liberation are His Lotus Feet. The acme of Vedic thought, the Vedāntha, propounds that Sriman Naaraayana is the Supreme Lord and everyone should realise this great truth.

ಪತ್ತಾಮನಿಶರೈ ಪತ್ತಿ, ಅಪ್ಪತ್ತು ವಿಡಾದವರೇ
 ಉತ್ತಾರನ ಉತ್ತರಾಣಿಡಿನೈಯೇನ್ ಇನಿ ಒಳ್ಳೆಯ ನೂಲ್
 ಕತ್ತಾರ್ ಪರವುಮ್ ಇರಾಮಾನುಶನೈ ಕ್ಕರುದುಮುಳ್ಳಮ್
 ಪತ್ತಾರವರ್, ಅವರಮ್ಮೈ ನಿನ್‌ಜಾಳುಮ್ ಪೆರಿಯವರೇ

||86||

ಬற்றಾ ಮನಿಶರಾಬ್ ಬற்றಿ, ಅಬ್ ಬற்று ವಿಡಾತವರೇ
 ಒತ್ತಾರ್ ಎನ ಒಮ್ಮನ್ನು ಓಡಿ ನಾಡೆಯೆನ್ ಇನಿ ; ಒಳ್ಳೆಯ ನೂಲ್
 ಕತ್ತಾರ್ ಬರವುಮ್ ಇರಾಮಾನುಶನಾಕ್ ಕರುತುಮ್ ಒಳ್ಳೆಯ
 ಬೆತ್ತಾರ್ ಎವರ್, ಅವರ್ ಎಮ್ಮೆಮ್ ನಿನ್ನು ಆಯ್ತುಮ್ ಬೆರಿಯವರೇ. 86

páttraa manisharai páttri, áppáttru vidadadhavarē
 worthless-people-being-approached, that company not giving up

uttraarena uzanru ōdi neyyēn ini, olḷiya nool
 regarding-them-as roaming-behind (I) will not beneficial shaastras
 close-relatives them shrink any more (one's good)

kattraar páravum irāamaanujanai kārudhum uḷḷam
 the ones laudable Sri Raamaanuja worshipping mind
 who've learnt

pettraar yevar, avar yemmai ninru aalūm periyavarē (86)
 possess who, those us standing ruling great men/masters

I ran behind those who were worthless and considered them as my kith and kin. I shall not do this anymore and tire myself. Those who are well-versed in 'Shaastras' and who worship fully, laud our Raamaanuja ; they alone will be worshipped by me ; they are our masters.

Amudhanaar feels that those who did not change themselves for the better with the help of Sri Raamaanuja's 'upadesham', were overpowered by Káli's influence and hence unfortunate.

ಪೆರಿಯವರ್ ಪೇಶಿಲುಮ್ ಪೇದೈಯರ್ ಪೇಶಿಲುಮ್, ತನ್ ಗುಣಜ್ಞಟ್ಟು
 ಉರಿಯಶೋಲೈನ್‌ಜುಮ್ ಉದೈಯವನನ್‌ಜುಮ್, ಉಣರ್ವಿಲ್ ಮಿಕ್ಕೋರ್
 ತೆರಿಯುಮ್ ವಣ್‌ಕೀರ್ತ್ತಿ ಇರಾಮಾನುಶನ್ ಮಜೈ ತೇರ್ನ್ದಲಹಲ್
 ಪುರಿಯುನನ್‌ಇನಾಮ್, ಪೊರುನ್ನಾದವರೈಪೊರುಮ್ ಕಲಿಯೇ

||87||

பெரியவர் பேசிலும் பேதையர் பேசிலும், தன் குணங்கட்கு
உரிய சொல் என்றும் உடையவன் என்று என்று உணர்வில்
மிக்கோர்

தெரியும் வண் கீர்த்தி இராமாநுசன் மறை'தேர்ந்து உலகில்
புரியு நன் ஞானம் பொருந்தாதவரைப் பொரும் கலியே. 87

periyavar pēshilum pēdheyar pēshilum, thán guṇaṅgalakku
(if) learned ones talk (or) ordinary folk talk, his noble qualities

uriya shollenrum uḍaivanenru yenru, unārviḷ mikkōr
words of praise always has so saying, highly - learned-ones

theriyum vān keerthi iraamaanujan mārāi thērndhu ulahil
meditate glorious fame Sri Raamaanuja Vedas reviewed in this world

puriyum nāl jnaanam, porundhaadhavarai porum Kāliyē (87)
preached selective wisdom, those-not-getting-it face-Kālī's-pains

'Whether they happen to be learned ones or ordinary folk talking about Sri Raamaanuja, they all have words of praise for him', so expressed, many a time, by scholars regarding Raamaanuja who preached, after deep study, the Vedas ; and those not obtaining that wisdom indeed are subjects to infliction of pain by Kālī.

In regard to 'Pēdheyar Pēshilum.....' - above, scholars refer to Thirumangai Āzhwaar's Thiru nedundhaandakam (first hymn "minnuruvaai..... thalaimēlavē"). Sri Paraashar Bhattar considered this as 'shaashtra'; and Thirumangai Aazhwaar has had the reputation of instilling knowledge through his Prabhandham-works and vanquished opponents as Sri Raamaanuja also did in his lifetime.

கலி மிக்க ஶீநீல் கழனி க்யூயல், கலி ஶ்ரீமான்
ஓலி மிக்க பாடலை உண்டு தன் உள்ளம் தடித்து, அதனால்
வலி மிக்க சீயம் இராமாநுசன் மறைவாதியர் ஆம்
புலி மிக்கது என்று, இப் புவனத்தில் வந்தமை போற்றுவனே. 88

||88||

கலி மிக்க செந்நெல் கழனிக் குறையல், கலைப் பெருமான்
ஒலி மிக்க பாடலை உண்டு தன் உள்ளம் தடித்து, அதனால்
வலி மிக்க சீயம் இராமாநுசன் மறைவாதியர் ஆம்
புலி மிக்கது என்று, இப் புவனத்தில் வந்தமை போற்றுவனே. 88

Kālimikka shennel kázanik kuraiyal,
(Having) fields - growing -paddy - in fertile soil
in kuraiyalur

kālai perumaan
Thirumangai Azhwaar
of Prabhandham fame

oli mikka paadalai unḍu thán uḷḷam thaḍitthu, adhanaal
highly-melodious-hymns enjoyed one's heart fully controlled, owing to it

vāli mikka sheeyam iraamaanujan mārāi vaadhiyar aam
highly strong lion Sri Raamaanuja despite-falling-in-line-with-Vedas-
but-continuing-to-controvert

puli mikka dhenru, ibbhuvanatthil vandhamai pōttruvaṇē (88)
tigers-increased- in this world the way he I laud
(which-to-punish) manifested

Sri Raamaanuja's ability to debate and his command over Vedas are compared to a lion's roar. After enjoying the melodious divya prabhandham composed by Thirumangai Azhwaar belonging to Kuraiyalur surrounded by fields growing paddy in fertile soil, I laud him (Sri Raamaanuja) who manifested himself to subdue the 'tigers' who controverted the vedic authority despite accepting them, says Amudhanaar.

The emphasis is on Sri Raamaanuja's command over both Vedas as also Prabhandham, through which he could debate with authority and vanquish the so-called tigers of 'advaita siddhaantha', the followers of which accepted Vedic authority but at certain places gave explanations which could not stand Vedic reasoning.

ಪೋಷಕರುಮ್ ಶೀಲತಿರಾಮಾನುಜ ! ನಿನ್ ಪುಕ್ಕುಳ್ ತೆರಿನ್ದು
ಶಾಕುಪನೇಲ್ ಅದು ತಾಳ್ವದು ಶೀರಿಲ್, ಉನ್ ಶೀರ್ ತನಕ್ಕೋರ್
ಏತ್ತಮ್ ಎನ್ ಕೋಳ್ ಕೋದ್ದಕ್ಕುಲುಮ್, ಎನ್ ಮನಮೇತ್ತಿ ಅನ್ ಕ
ಆತ್ಮಿಲ್ಲಾದು, ಇದಕ್ಕುನ್ ನಿನ್ನವಾಯ್ ಎನ್ ಕಟ್ಟಿ ಜ್ಞಾನೇ

||89||

ಬೋಧಿಸಿ ಅರೂಂ ಶೀಲತ್ತು ಇರಾಮಾನುಜ ! ನಿನ್ ಪುಕ್ಕು ತೆರಿನ್ದು
ಶಾಕುಪನೇಲ್ ಅದು ತಾಳ್ವದು ; ಅದು ತಿರಿಯಲ್ಲಿ ಒನ್ ಕಿರ್ ತನಕ್ಕು ಒನ್
ಏತ್ತಮ್ ಎನ್ ಕೋಳ್ ಕೋದ್ದಕ್ಕುಲುಮ್, ಎನ್ ಮನಮೇತ್ತಿ ಅನ್ ಕ

ಅನ್ನಿ,

ಆಹಾರದಲ್ಲಿಲ್ಲಾ ; ಇದಕ್ಕುನ್ ನಿನ್ನವಾಯ್ ಎನ್ ಕಟ್ಟಿ ಜ್ಞಾನೇ

ಅಂಕವನೇ. 89

<i>pottru árum sheelatth iraamaanuja !</i>	<i>nin puház therindhu</i>
Indescribable nature/ Sri Raamaanuja	your noble experiencing
qualities	qualities

shaattruvanēl áthu thaazvu adhutheeril, un sheer thánakku ōr
 if I were to narrate that would fall short if that is to your noble incompareable qualities

<i>yētrum</i>	<i>yenrē</i>	<i>konḍirukkilum</i>	<i>yen</i>	<i>manamē</i>	<i>yēthi anri</i>
greatness	so	(and) if I keep	my	heart	your qualities
	thinking	mum		describing	If chanted

aattrahillaadhu, idarku yen ninaivaai yenrittu anjuvanē (89)
 cannot tolerate, in this respect what will you so thinking I fear

O Raamaanuja ! Your glorious nature is beyond praise or description. Even after fully experiencing it when I start narrating, it will fall short of it ; rather than that it is better for me not to describe at all so that your greatness remains intact. If I do not depict it, my mind will not tolerate - I do not know what you think about it but I fear thinking about it.

Amudhanaar talks about the ocean of difference that exists between Sri Raamaanuja's immeasurable height of knowledge, and his (former's) own poor ability to do justice to the task of narration ! He says he is not equal to the task.

ನನ್ನೆಯಾರ್ ಪಿಱವಿಯೈ ನೀಕ್ಕುಮ್ ಪಿರಾನ್ನೈ, ಇನ್ನೇಳ್ ನಿಲತ್ತೇ
 ಎನ್ನೆಯಾಳ ವನ್ನ ಇರಾಮಾನುಶನ್ನೈ, ಇರುಜ್ಜುವಿಹಳ್
 ಪುನ್ನೆಯಾರ್ ಪುನ್ನೆಯುಮ್ ಪೆರಿಯವರ್ ತಾಳ್ಹಳ್ ಪೂನ್ನೊಡೈಯಲ್
 ವನ್ನೆಯಾರ್, ಪಿಱಪ್ಪಿಲ್ ವರುನ್ನವರ್ ಮಾನ್ದರ್-ಮರುಳ್ ಶುರನ್ನೇ ||90||

ನಿನಾಯಾರ್ ಪಿರವಿಯೈ ನೀಕ್ಕುಮ್ ಪಿರಾನ್ನೈ, ಇನ್ನೇಳ್ ನಿಲತ್ತೇ
 ಎನ್ನೆಯಾಳ ವನ್ನ ಇರಾಮಾನುಶನ್ನೈ, ಇರುಜ್ಜುವಿಹಳ್
 ಪುನ್ನೆಯಾರ್ ಪುನ್ನೆಯುಮ್ ಪೆರಿಯವರ್ ತಾಳ್ಹಳ್ ಪೂನ್ನೊಡೈಯಲ್
 ವನ್ನೆಯಾರ್, ಪಿಱಪ್ಪಿಲ್ ವರುನ್ನವರ್ ಮಾನ್ದರ್-ಮರುಳ್ ಶುರನ್ನೇ. 90

<i>ninaiyaar</i>	<i>piraviyai</i>	<i>neekkum</i>	<i>piraanaai, in nee! nilatthē</i>
not remembering	birth	getting rid of	those who help in this vast world

<i>yennai aala vandha</i>	<i>iraamaanujanai,</i>	<i>irum</i>	<i>kaviha!</i>
came-to-rule-me	Sri Raamaanuja,	good	hymns

<i>punaiyaar</i>	<i>punaiyum</i>	<i>periyavar</i>	<i>thaalhaḷil</i>	<i>poondhoḍeyal</i>
those not	those	mahaathmas	holy feet	flower garlands
praising him	worshipping			

vanaiyaar, pirappilvārundhavar maandhar-marul shurandhē (90)
 gave with in samsaara will suffer the people, subject to ignorance
 respect (life)

It was Sri Raamaanuja who helped the people to get rid of their cycle of births and deaths and he came to this world to 'rule' me as it were. Those who do not meditate on him, or sing worshipfully hymns about him or do not worship the holy feet of those who sing his praises suffer from extreme ignorance and are subject to untold miseries in (bhāvakkāḍal' - ocean of rebirths).

Amudhanaar feels indebted to the merciful glance of Sri Raamaanuja who came to the very place where Amudhanaar lived to show his benevolence, which enabled him to compose these verses despite his being not upto the task initially.

மருள் சுரந்நாம வாதியர் கூலும், அவ ப்ಪொருள் ஆம்
 இருள் சுரந்ந யத் த ஸலகருள் நெஞ், த்நென்றிய சீர்
 அருள் சுரந்ந ஸயிஹ்ஃபும நாடன் அரங்ன் னன்னும
 ப்பொருள் சுரந்நாண், எம்மி ராமானுசன் மிக்க புண்ணியனே

||91||

மருள் சுரந்து ஆகமவாதியர் கூறும் அவப் பொருள் ஆம்
 இருள் சுரந்து எய்த்த உலகு இருள் நீங்கத் தன் ஈண்டிய சீர்
 அருள் சுரந்து எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 பொருள் சுரந்தான் எம் இராமானுசன் மிக்க புண்ணியனே. 91

<i>mārul</i>	<i>shurandhu</i>	<i>aagamavaadhiyār</i>	<i>koorum</i>	<i>avapporuḷaam</i>
subject to extreme ignorance	Pashupatha-faith	talk	lowly concepts	
	followers			

irul shurandhuyeyththa ulaha irul neenga, thān eendiya sheer
 ignorance rising thereupon those-in-the-world getting his-unique-
 got spoiled caught in darkness rid off, quality of-
 / ignorance

<i>aruḷ</i>	<i>shurundhuyellaayirhaḷakkum</i>	<i>naathan</i>	<i>āraṅganennum</i>
-kindnessincreasing	to all souls	(that) the Lord(is)	Sri Ranganatha
		(that)	

poruḷ shurandhaan, yemmiraamaanujan mikka punniyanē (91)
 central brought to Swami Raamaanuja highly fortunate ones
 aspect light

The faith in Shaiva aagamas as being authority, that Shiva is supreme reality and there is none above him spread ignorance like darkness and it was Sri Raamaanuja who with his unique quality of benevolence freed them all from that ignorance and enlightened them with the truth that 'Sri Ranganaatha is the Supreme Lord'. How blessed is that Mahaathma !

Amudhanaar highlights Sri Raamaanuja's comprehensive knowledge which enabled him to convince those who were having wrong beliefs, and his benevolence and compassion towards such people. Sri Raamaanuja propounded that the Supreme Lord is mercy personified and this easy accessibility to all chethanas allows them to see Him and worship (in 'archa' form).

புண்ணிய நோன்பு புரிந்தும் இலேன், அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்

॥92॥

புண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்
நுண்ணிய நோன்பு புரிந்தும் இலேன்; அடி போற்றி செய்யும்

கட்டுரையே. 92

puṇṇiya nonbu purindum ilēn,
no-sacred-penance-have-I-performed ,

ādi pōttri sheyyum
your-feet-to-get the action

nuṇṇarum kēlvi nuvanrum ilēn, shemmai nool pulavarku
subtle questions did not utter sacred texts scholars too

yeṇṇarum keerthi irāamaanuja! inru nee puhundhuyen
not fathomed greatness (of) Sri Raamaanuja now on you enter my

kaṇṇuḷḷum nenjuḷḷum, ninra ikkaaranām katturayē (92)
eyes (and) heart for staying the reason you please tell

Even the scholars who are proficient in sacred texts cannot fathom you, Sri Raamaanuja! I have not performed any sacred penance 'to learn by realisation; nor have I served your feet and learnt from you

the method of questioning.' Despite this you have entered my eyes and heart. Please tell me the reason for this happening.

Sri Raamaanuja preached to all those who were not having comprehensive knowledge (samyak jnaana) and made them realise that Srīman Naaraayana is 'Sarva seshi' (Supreme Master). Amudhanaar highlights Sri Raamaanuja's role of saving chethanas (ujjeevana) from further cycle of births and deaths.

கட்டிப் போருளே மஹைப் போருள் என்று, கயவரர்
பெட்டைக் கெடுக்கும் பிரான் அல்லனே ? என் பெரு
கிட்டிக் கிழங்கொடு தன் அருள் என்னும் ஓள் வாள் உருவி,
வெட்டிக் களைந்த இராமாநுசன் என்னும் மெய்த்தவனே ?

||93||

கட்டப் பொருளை மறைப் பொருள் என்று, கயவர்
சொல்லும்
பெட்டைக் கெடுக்கும் பிரான் அல்லனே ? என் பெரு
வினையைக்
கிட்டிக் கிழங்கொடு தன் அருள் என்னும் ஓள் வாள் உருவி,
வெட்டிக் களைந்த இராமாநுசன் என்னும் மெய்த்தவனே. 93

katta porulai mārāi poruḷ yenru, kāyavar shollum
untenable textual being-passed-off-as-Vedas (by) wicked-ones-uttering
meanings

pettai kedukkum piraan allanē? yen peruvinaiyēi
confusing talk refuting (it) isn't he a supreme-help ? my grave sins

kitti kizhayangodu thān arul yennum ol vaal uruvi
nearing right from the root out of his benevolence glittering-dagger-drawn-out
me

vettikkaḷaindha iraamaanujan yennum meythavanē (93)
cut and destroyed (by) Sri Raamaanuja - named, the eminent tapasvi

Approaching me with his great will Sri Raamaanuja cut asunder right from the root the gravest sins committed by me and he indeed is a great tapasvi'; he also refuted and vanquished the confusing talk by wicked ones who passed off untenable meanings as the right meaning of Vedas. Isn't that an extraordinary help ?

Sri Raamaanujar upheld and lauded the Truth as propounded in the Vedic text ; "sathyamithi sathyavachaa raatheetharaha ; tapaiti taponithyaha paurushistihi" (Tait. up. Sheekshaa Valli) – Amudhanaar again lauds Sri Raamaanuja's epoch-making contribution in convincing the opponents about the right message of Vedas.

தவம் தரும் தருமம் தலுவம் தகவும் தரும், சலியாப் பிறவிப்
பவம் தரும் தீவினை பாற்றித் தரும் ; பரந்தாமம் என்னும்
திவம் தரும்-தீவினை இராமானுசன் தன்னைச்
சார்ந்தவர்கட்கு ;
உவந்து அருந்தேன் அவன் சீர் அன்றி யான் ஒன்றும் உள்
மகிழ்ந்தே. 94

tháuvamthárum shelvam tháhavumthárum, sháliyaappiravi
prapatti (he) grants the wealth of kindness gives, unending births

ppáuvamthárum theevinai paattritharum, parandhaamam.yennum
samsaram-resulting grave karma gets rid of the seat of Sri Vaikunta

thivam tharum theedhu il iraamaanujanthánnai shaamdharvarhatku
the higher world blemishless Sri Raamaanuja him-whomever
approached

uvándhu arundhēn, avansheer anri yaan onrum ulmahizindhē(94)
welcome and his noble qualities me nothing with heart's
experience alone rejoicing

All those who approach Sri Raamaanuja seeking refuge get sharanaagathi culled out of 'the fruits of his penance' He grants them the wealth of his kind sympathy; he gets them rid of the unending births leading to samsaanic life and protects them. He secures for them liberation (i.e. attaining the higher world), the seat of Sri Vaikuntam. This being so, I desire to experience nothing save rejoice in the mind and heart remembering his noble qualities.

The term "thavam" has a number of interpretations and scholars refer to Gautama's dharma soothras' message on 'aathma guna'. It is said to refer to forty types of 'samskaaras'. Getting rid of sins from beginningless time and Sri Raamaanuja's role in setting us on the archiraadhi maarga (from where there is no return to this earth) is also said to be the interpretation of this hymn.

ஸுநீந் ஸுயிஹ்வுக்கு ஸுத்நவீ ஶீய்ம, அவர்க்யுவவீ
 பஹ்ம பரநும பரிவிநாம்பதி, பல்லுயிர்க்யும,
 விநீந் தலீ நின் ஸு விஷிபாந் விமீ ராமானுஷன்
 மஹீந் தலத்து, ஸய் மஹீ நாலும வஶ்ரநநீ

119511

உண் நின்று உயிர்களுக்கு உற்றனவே செய்து, அவர்க்கு உயவே
 பண்ணும் பரனும் பரிவிலன் ஆம்படி பல் உயிர்க்கும்
 விண்ணின்தலை நின்று வீடு அளிப்பான், எம் இராமாநுசன்
 மண்ணின் தலத்து உதித்து உய்மறை நாலும் வளர்த்தனனே. 95

unneenru uyirhalakku uttranavē sheydhū, avarkku uyavē
 residing inside souls doing good (to them) in their self - realisation

<i>pañnum</i> acting	<i>paranum</i> the Lord	<i>parivilanaampādi,</i> (like him) may not be said to be loving,	<i>palluyirkum</i> to all souls
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<i>viṇṇinthalai ninru veedu</i> from-Vaikunta-the moksha	<i>alippaan,</i> to grant	<i>yem</i> our	<i>iraamaanujan</i> Sri Raamaanuja
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māṇṇin thālatthuuditthu, uyymarai naalum vālarthanāṇē (95)
 in this world manifested for everyone to live (he) nurtured and
 the means viz four Vedas spread

Despite residing in all souls and working for their self-realisation the Lord might be found to be wanting in love compared to Sri Raamaanuja who left Vaikunta to take birth in this world for the express purpose of helping in liberation (Moksha) and the aid for which, in the form of four Vedas, was nurtured and their meaning was spread by him far and wide.

People suffered from hatred and ignorance which the Lord could not drive out despite being present in all hearts as antharyaami and it called for a great mahaathma and seer to be amongst the people as one of them to be able to effect self-realisation. Sri Raamaanuja

propounded 'upaaya' as well as the resultant love towards God (bhagawath preethi). He also rendered obstacle removal (i.e. getting rid of praapthi virodhi viz. sins accumulated from beginningless time). He achieved paramapada praapthi, the goal, for all his devotees. Sri Raamaanuja's jnaana and vairaagya etc. were put into noble cause of upliftment of samsaaris.

வசுருமர் பிணிகோண்ட வல்வினையால், மிக்க நல்வினையில்
 கிலருமர் துணிவு கிடைத்தறியாது, முடைத்தலை ஊன்
 தளருமர் அளவும் தரித்தும் விழுந்தும் தனி திரிவேற்கு
 உளர் எம் இறைவர், இராமாநுசன் தன்னை உற்றவரே

119611

வளரும் பிணிகொண்ட வல்வினையால், மிக்க நல்வினையில்
 கிலரும் துணிவு கிடைத்தறியாது, முடைத்தலை ஊன்
 தளரும் அளவும் தரித்தும் விழுந்தும் தனி திரிவேற்கு
 உளர் எம் இறைவர், இராமாநுசன் தன்னை உற்றவரே. 96

valarum pinikonda valvinaiyaal, mikka nalvinaiyil
 ever-increasing grief-ridden-grave-karma, lofty fortuitous circumstance

kilarum thunivu kidaitthariygaadhū, mudaitthalai oon
 great confidence not having obtained stink-ridden (this) body
 (mahaavishwasa)

thalarum alavum dharitthum vizhunddhum thāni thirivērku
 till it gets hopeless wearing fallen (in the abyss alone roaming that
 (being embodied) of sensual pleasures) I am

ular yem iraiivar, iramaanujan thannai uttravarē (96)
 will become your Swami Sri Raamaanuja (those taking) refuge in him

Due to the strong influence of ever-rising karmas leading to tormenting of the soul, confidence in sharanaagathi (Mahaa-vishwasa) was not cultivated. Therefore, for this helpless situation of deteriorating/stink-ridden body given to sensual pleasures which I am subject to, the only saviours are those who have taken refuge in Raamaanuja. None else.

Amudhanaar lauds the greatest help rendered by Sri Raamaanuja in putting at rest the alternating cycle of life here and suffering up there, by providing the proximity of holy feet of mahathamaas like Koorathaazhwaan. If the opportunity to serve the feet of such

Raamaanujadaasaas presents itself, one can attain the domain of Sriman Naaraayana. Sri Raamaanuja's unilateral and unsolicited help comes in for great praise – it is he who has extended the 'charamopaaya' and help for self-realisation.

தன்து ஸதாப்தீய்யும்து தன்துயினோர், மன்னு தாமர்து துத்
தன்து ஸதாப்தீய்யு வன்து ஸதாநிஃ, தந் தஹால்,
தன்து ஸதாரந் தன்து ஸதாரித் வந்ஃ
தன்து ஸதார்து, இராமாநுசந் குணம் சாற்றிடுமே

||97||

தன்னை உற்று ஆட்செய்யும் தன்மையினோர்,

மன்னுதாமரைத்தாள்

தன்னை உற்று ஆட்செய்ய என்னை உற்றான் இன்று, தன்

தகவால்

தன்னை உற்றார் அன்றி தன்மை உற்றார் இல்லை என்று

அறிந்து

தன்னை உற்றாரை, இராமாநுசன், குணம் சாற்றிடுமே.

97

thannaiuttru aat sheyyum thanmeyinōr, mannu thaamaraitthaal
(in) him who ever service-driven-devotees one-matching-the-other
took refuge (with that quality) lotus feet

thannai uttru aatsheyya yennai uttraan inru, thān thahavaa!
him having got to do service allow me granted to-day, out of his kindness

thannai uttraar anri thanmai uttraar illai yenru arindhu
(in) him taking refuge other nature having (it)not-being-there knowing thus

thannai uttraarai, iramaanujan guṇam shaattridumē (97)
him-whomever-has Sri Raamaanuja noble bring to
taken as refuge qualities

(Please read the above meaning carefully): Sri Raamaanuja conferred his lotus feet to those devotees who took refuge in him in order to protect the interests of those who render service to him. Perceiving that there were no persons lauding or praising the noble qualities of his devotees, he praised his 'devoted' students himself - he saw to it that owing to his boundless compassion I serve those devotees of his whose lotus feet glittered with mutual likeness.

Some persons were not subservient to his devotees (not showing 'ádiyaarkadimai') – Raamaanuja had in mind his shishyas like Koorathaazhwaan, Thirukuruhaipiraan Pillan, Paraashara Bhattar, Embaar, Madapalli aachhaan when this observation was being made. He sincerely felt his devotees did not get due regard in terms of people not choosing them to get sharanaagathi through them.

* ಇಡುಮೇ ಇನಿಯ ಶುವರ್ಗತ್ತಿಲ್ ? ಇನ್ನುಮ್ ನರಕಿಲ್ಲಟ್ಟು
ಚ್ಚುಡುಮೇ ? ಅವತ್ತೈ ತೊಡರ್ ತರು ತೊಲ್ಲೈ, ಚ್ಚುಱ್ ಪಿಱಪ್ಪಿಲ್
ನಡುಮೇ ? ಇನಿ ನಮ್ ಇರಾಮಾನುಶನ್ ನಮ್ಮೈ ನಮ್ ವಶತ್ತೇ
ವಿಡುಮೇ ? ಶರಣಮೆನ್ ಪಾಲ್, ಮನಮೇ ! ನೈಯಲ್-ಮೇವುದರ್ಕ್ಕೇ ||98||

ಇಡುಮೇ ಇನಿಯ ಶುವರ್ಗತ್ತಿಲ್ ? ಇನ್ನುಮ್ ನರಕಿಲ್ಲಟ್ಟು
ಚ್ಚುಡುಮೇ ? ಅವತ್ತೈ ತೊಡರ್ ತರು ತೊಲ್ಲೈ, ಚ್ಚುಱ್ ಪಿಱಪ್ಪಿಲ್
ನಡುಮೇ ? ಇನಿ ನಮ್ ಇರಾಮಾನುಶನ್ ನಮ್ಮೈ ನಮ್ ವಶತ್ತೇ
ವಿಡುಮೇ ? ಶರಣಮೆನ್ ಪಾಲ್, ಮನಮೇ ! ನೈಯಲ್-ಮೇವುದರ್ಕ್ಕೇ. 98

<i>idumē</i>	<i>iniya shuvargatthil,</i>	<i>innum</i>	<i>narakil ittu</i>
(will he) keep	in the sweet heaven,	if not,	in-the-hell (will he be) keeping

<i>chudumē</i>	<i>ávatthai</i>	<i>thodar tháru</i>	<i>thollai,</i>	<i>shuzal pirappil</i>
to scorch	they	again	get endless cycle,	returning to the birth

<i>nadumē</i>	<i>ini</i>	<i>nám</i>	<i>iraamaanujan</i>	<i>námmai nám</i>	<i>vashatthē</i>
will he stop	further	our	Sri Raamaanuja	us (from) our	path

<i>vidumē</i>	<i>sharanamenraal,</i>	<i>mánámē !</i>	<i>naiyyal mevudarkē</i>
(will be) liberate	if we ask	O my mind/	don't be to get
(us)	for refuge,	disheartened	

O My Heart! 'Our Raamaanuja on knowing that we are seeking his refuge, whether he will lodge us in the sweet heaven or push us into the abyss of hell and subject us to seething ? or will he consign us to the never-ending cycle of births and deaths ? or will he change the course of our present life ? Do not falter ; do not sulk.

Amudhanaar tells himself that prapatthi / liberation is definite as he has taken refuge in Sri Raamaanuja. As he was not sure as to what is good and not favourable to him, he was prepared to follow Sri Raamaanuja fully just as Sri Raama was prepared to do anything his

father wanted Him to do – it means that Sri Raamaanuja will never instruct him to do anything which was not for his good (he does not engage himself in 'aashritha virodha'). If he asks Amudhanaar to follow Koorathaazhwaan, he knows it will be in his interest only.

தட்டி ழ்ழுமூரும்த் தாக்கிய ப்வேய்ஹலும்த், தாழ் ஶடேயோன்
தோஶ் கத்த தோஶ்ஶுரும்த் தூனியவாதரும்த், நான்த்ஶ்யும்த்
நிஶ் ழ்ழுஶ்ஶு தீய் நிஶ்ரும்த் மாண்டனர் - நிஶ்நிலத்தே
ஶோஶ் கஶ்ஶும்த், ஂம்த் இராமானுஶ மூனி ஶோன்த் ஶிந்நே

119911

தற்ககச் சமணருப் சாக்கியம் பேய்களும், தாழ் சடையோன்
சொல் கற்ற சோம்பரும் சூனியவாதரும், நான்மறையும்
நிற்கக் குறும்பு செய் நீசரும் மாண்டனர் நீள் நிலத்தே
பொன் கற்பகம், எம் இராமானுச முனி போந்த பின்னே. 99

thārkacchamanarum shaakiya peyyhalum, thaaz shādeyōn
the polemic shramanas intransigent bouddhas Eeshwara's

shol kattha shombarum shooniyavaadharum, naanmaraiyum
those who have learnt nihilists (despite) four
shaiva aagamas, Vedas

nirka kurumbu shei neesharum maandānar neel nilatthē
being there wrong given mischief- vanquished in this whole earth
Interpretations (by) mongers

pon karpaham, yem iraamaanujamuni pondha pinnē (99)
the lofty wish - our Sri Raamaanuja after he was born
yielding - tree like,

After the birth of wish-yielding tree (KalpakaVriksha) viz. Sri Raamaanuja in the vast earth, the followers of hollow faiths like the polemic shramanas, intransigent bouddhas, those conversant in shaiva aagamas, nihilists, who gave wrong interpretations of glittering four Vedas, all those mischievous opponents were vanquished.

'Aabaasa máthaas' meaning polemic faiths would lead to 'adōgathi' i.e. ending up in hell since they do not have the Vedic foundations : 'ashastra vihitham ghoram tapyantheye tapojanaha' says Lord Krishna in the Gita echoing this view.

ಪೊನ್ನದನ್ ನೆಣ್ಣುಮ್ ಪೊನ್ವಣ್ಣು ಉನದಡಿಪ್ಪೊದಿಲೊನ್ ಶೀರ್
 ಆಮ್ ತಳ ತೇನುಣ್ಣುಮನ್ನಿಡ ವೇಣ್ಣಿ ನಿನ್ಪುದುವೇ
 ಈನ್ನಡ ವೇಣ್ಣುಮಿರಾಮಾನುಶ ! ಇದು ಆನ್ ಆ ಒನ್ ಆಮ್
 ಮಾನ್ಡಲಾದ್, ಇನಿ ಮತ್ತೊನ್ ಆ ಕಾಟ್ಟಿ ಮಯಕ್ಕಿಡಲೇ

||100||

ಬೊಂತತ್ತು ಏನ್ ನೆಂಟ್ರುಕ್ ಏನ್ನೂಂ ಬೊನ್ ವಣ್ಣು, ಒಣ್ಣು
 ಅಡಿಬೊತ್ತಿಲ್ ಒಣ್ಣಿಶಿರ್
 ಆಮ್ ತೆಣಿ ತೇನ್ ಒಣ್ಣು ಅಮರ್ನತ್ತಿಡ ವೇಣ್ಣಿ ನಿನ್ಪಾಲ್ ;
 ಅತ್ತುವೇ
 ಘತ್ತಿಡ ವೇಣ್ಣೂಂ ; ಇರಾಮಾನ್ಶ ! ಇತ್ತು ಅನ್ನಿ ಒಣ್ಣೂಂ
 ಮಾಂತಕಿಲ್ಲಾತ್ತು ; ಇನಿ ಮತ್ತಿ ಒಣ್ಣು ಕಾಡ್ಡಿ ಮಯಕ್ಕಿಡಲೇ. 100

pōndhu yen nenju yennum pon vāṇḍu, unadhu aḍi pōdhil vōṇsheer
 reached my-heart-like-a-golden-bee, in your lotus feet the beautiful

aam theḷi thēn unḍu amarndhiḍa vēṇḍi, nin paal adhu vē
 qualities the nectar after to live always desiring, to you those very
 drinking qualities

yeendhiḍa vēṇḍum iraamaanja ! idhu anri onrum
 grant and oblige Sri Raamaanuja these other than no other

maandhahilladhu, ini mattru onru kaatti mayakkidālē (100)
 thing it can drink after-all-this any - other - showing do not entice
 thing

O Raamaanuja! my heart, like a golden bee, having drunk the nectar-like noble qualities contained in your lotus feet always wished to remain there only. Please (continue to) grant the very qualities and oblige; it will not savour anything else. Such being the case, do not try showing something else and entice.

Now that 'vivekam' or 'wisdom' has dawned, Amudhanaar says that, he will savour the nectar of the lotus feet of Sri Raamaanuja. This forms the main theme of his Nootrandhaadhi.

ಮಯಕ್ಕುಮಿರು ವಿನೈ ವಲ್ಲಿಯಿಲ್ ಪೊಣ್ಣು, ಮದಿ ಮಯಕ್ಕು
 ತ್ತುಯಕ್ಕುಮ್ ಪಿರವಿಯಿಲ್ ತೋನ್ ಆಯ ವಿನೈ, ತುಯರಪ್ಪತ್ತಿ
 ಉಯಕ್ಕೊಣ್ಣು ನಲ್ಲುಮ್ ಇರಾಮಾನುಶ ! ಎನ್ ಆದು ಉನ್ನೈ ಉನ್ನಿ
 ನಯಕ್ಕುಮವಕ್ಕಿ ದಿಘುಕ್ಕೆನ್ನರ್, ನಲ್ಲವರೆನ್ ಆ ನೈನ್ನೇ

||101||

மயக்கும் இரு வினை வல்லியில் பூண்டு, மதி மயங்கித்
துயக்கும் பிறவியில் தோன்றிய என்னை, துயர் அகற்றி
உயக்கொண்டு நல்கும் இராமாநுச ! என்றது உன்னை உன்னி
நயக்கும் அவர்க்கு இது இழுக்கு என்பவர் நல்லவர் என்றும்
நைந்தே. 101

mayakkum iruvinaï valliyl poondu, máthi mayangi
(capable of) stepping two types of sins the net caught in, mind being enticed
up ignorance

tthuyakkum piraviyil thonriya yennai, thuyar ahatttri
and eluded (repeated births) having been me, from despair/ severed
in samsaara born grief

uyakkondu nállum iraamaanuja! yenradhu unñai unni
uplifting and conferring Sri Raamaanuja those such words remembering
talking about cleansing you

nayakkum avarku ithu izakku enbavar, nállavar yenrum naindhē (101)
desiring to those this un- so they say good men always heart
-becoming melts

'O Raamaanuja, take me out of this net of two types of sins (Karmas) resulting in repeated births and deaths and get rid of the despair/ grief accompanying them, thereby uplifting me'-such statement lauding your ability to cleanse is not considered right by those who are absorbed in you and steeped in your thoughts as they think that it is wrong to ask you to take this action.

Repeated 'aacharya-anubhava' is the ultimate concept and benefit in terms experiencing aacharya's proximity / thereon getting rid of the accumulated sins / making way for attaining paramapadam (Sri Vaikuntam).

நீயும்புனமும் ஸுருஷ்ய ஸுருஷ்ய ஸுருஷ்ய
ஹரிநாமாநுசன் ஸுருஷ்ய, அருவினையேன்
கீயும் தோழும் கண் கருதிடும் காண் ; கடல் புடை சூழ்
வையம் இதனில், உன் வண்மை என்பால் என் வளர்ந்ததுவே ?

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நையும் மனம் உன் குணங்களை உன்னி ; என் நா இருந்து எம்
ஐயன் இராமாநுசன் என்று அழைக்கும் ; அருவினையேன்
கையும் தொழும் ; கண் கருதிடும் காண் ; கடல் புடை சூழ்
வையம் இதனில், உன் வண்மை என்பால் என் வளர்ந்ததுவே ?

naiyum mánam unn guṇangalai unni, yen naa irundhu yem
melts my heart your noble qualities thinking, my tongue constantly our

ayyan iramaanuḥjan yenru azaiḥkkuṁ, aruvinaḥ yēn
master Sri Raamaanuja so calling invites, excessively-sinned-me

kaiyyum thozum káṇ karudhiḍuṁ kaṇṇa kaḍal puḍai shooz
hands convey eyes crave to see you oceans surrounding
obeisance

vaiyyam idhanil, unn vaṇmai yenbaal yen vaḷarndhadhuvē (102)
In this vast earth your benevo- towards me for which reason it
lence took shape.

My master Raamaanuja! my heart melts thinking constantly about your noble qualities ; my tongue keeps uttering loudly 'O Raamaanuja', while my terribly sinned hands clasp to show obeisance. My eyes long and crave to see you. You, with your benevolence which has spread far and wide in this ocean-surrounded earth, how did you at all choose me for receiving your compassion?

It is indeed quite a transformation that the sense organs which were absorbed in enjoying material things, are now busy in activities connected with the aachaarya leading to 'aachaaryaanubhava'. In addition, the organs also contribute by way of prostration to the aachaarya.

ವಳರ್ನ್ದ ವೆಮ್ ಕೋಪ ಮಡಗ್ಗಲಾಯ್, ಅನ್ರು ವಾಲ್‌ವುಣನ್
ಕಳರ್ನ್ದ ಪೊನ್ನಾಹಮ್ ಕಿಞ್‌ತಿತ್ತವನ್, ಕೀರ್ತ್ತಿ ಪೈರೈಯುನ್
ಕಿಞ್‌ದಿತ್ತಮ್ ಶಿನ್ನ್ದ ಇರಾಮಾನುಶನೇ-ತನ್ ಮೆಯ್‌ವಿನ್ನ್ದ ನೋಯ್
ಕಳೈನ್ದ ನನ್‌ಜಾನಮಳತ್ತನನ್, ಕೈಯಿಲ್ ಕನಿ ಎನ್ನವೇ

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ವಾಗ್ಗರ್ನ್ದ ವೆಮ್ ಕೋಪ ಮಡಗ್ಗಲಾಯ್, ಅನ್ರು ವಾಲ್‌ವುಣನ್
ಅವುಣನ್

ಕಿಞ್‌ಗರ್ನ್ದ ಪೊನ್ ಆಕಮ್ ಕಿಞ್‌ತಿತ್ತವನ್, ಕೀರ್ತ್ತಿ ಪೈರೈಯುನ್
ವಿಞ್‌ಗರ್ನ್ದಿತ್ತಮ್ ಕಿಞ್‌ತೆ ಇರಾಮಾನುಶನ್ ಎನ್‌ತನ್ ಮೆಯ್‌ವಿಞ್‌ನೇ ನೋಯ್
ಕಿಞ್‌ಗರ್ನ್ದ ನನ್‌ಜಾನಮ್ ಅಞ್‌ತಿತ್ತನನ್, ಕೆಯಿಲ್ ಕನಿ ಎನ್ನವೇ.

vaḷarndha vem kopa maḍangal onraai, anru vaal avuṇan
excessive terribly angry appearing as man-lion, in yore sword demon's

kiḷarndha ponnaaḥam kizhitthavan, keerthi payir yezhundhu
over grown/ golden-coloured-chest (He) tore, the glory-grains germinated
mighty (seeds)

vilaindhidum shindhairramaanujan yen thán meivinainōi
 having-the-heart-to-grow Sri Raamaanuja my physical-karmic-grief

kaḷaindha nāl jnaanam aḷitthavan, kaiyyil káni yennáve (103)
 destroying the lofty knowledge granted, in the goose- like
 fully palm berry

In the (Narasimha) avataara as man-lion, the Lord assuming a terribly angry stance killed (with his nail) the golden coloured chest of the sword-wielding Hiranyakashipu. The seeds of Lord's glory grew 'in the fertile fields of Raamaanuja's heart'. Sri Raamaanuja in turn destroyed, the physical karmic grief (re-births) and presented me with lofty/ripe knowledge just as easily as having a small goose-berry fruit in the palm.

Amudhanaar refers to Sri Raamaanuja presenting him the knowledge of Tattva (ultimate Reality), Hita (means/way to attain) and Purushaatha (the goal to be attained) by removing ignorance in an easy manner.

கீயில் கனி என்னக் கண்ணனைக் காட்டித் தரிலும், உன் தன்
 மெய்யில் பிறங்கிய சீர் அன்றி வேண்டிலன் யான் ; நிரயத்
 தோயில் கிடக்கிலும் சோதி விண் சேரிலும் இவ் அருள் நீ
 செய்யில் தரிப்பன், இராமாநுச ! என் செழுங் கொண்டலே !

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கையில் கனி என்னக் கண்ணனைக் காட்டித் தரிலும், உன் தன்
 மெய்யில் பிறங்கிய சீர் அன்றி வேண்டிலன் யான் ; நிரயத்
 தோய்யில் கிடக்கிலும் சோதி விண் சேரிலும் இவ் அருள் நீ
 செய்யில் தரிப்பன், இராமாநுச ! என் செழுங் கொண்டலே !

kaiyyil káni yenna kannanai kaatti tharilum, unn thán
 hand-held-fruit like Sri Krishna even if presented, your

maiyyil pirangia sheer anri, vēndilan yaan, niraya
 body's shining features aside, will not see, I, the hell (samsaara)

tthoyil kiḍakkilum shōdhi vin shērilum ivvaruḷ nee
 in a big crater lying glorious - heaven -attaining this you
 if it presents itself compassion

sheyyil dharippan, iraamaanujaa ! yen shezhum konḍalē (104)
 grant sustain, Sri Raamaanuja ! my, rain-cloud-like (kindness)

You, Swami Raamaanuja, excel the full-grown rain cloud in your compassion. Just like the small fruit easily occupying my hand, even if you show me the Lord himself, my eyes will not see anything save your beauty, benevolent heart, scholarship. All that I need, whether I am in the abyss of hell in terms of samsaanic life or whether I attain the lofty heaven, is your compassion. Only if you show or grant it, can I sustain myself here or in heaven.

Just as Madura Kavi 'enjoyed' seeing Sri Nammaazhwaar so also Amudhanaar rejoices seeing Sri Raamaanuja whose face clearly exudes his noble qualities to him – Sri Nammaazhwaar elucidated the greatness of the Lord in an easy manner and so did Sri Raamaanuja depict Srīman Naaraayana's supremacy and the way to attain Him.

சீழாந்நெடு பூங்குடல் கண் துயில் மாயன், திருவடிகீழ்
விழுந்திருப்பார் நெஞ்சில் மேவு நல் ஞானி, நல் வேதியர்கள்
தொழும் திருப் பாதன் இராமாநுசனைத் தொழும் பெரியோர்
எழுந்து இரைத்து ஆடும் இடம் அடியேனுக்கு இருப்பிடமே

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செழுந்திரைப் பாற்கடல் கண் துயில் மாயன், திருவடிகீழ்
விழுந்திருப்பார் நெஞ்சில் மேவு நல் ஞானி, நல் வேதியர்கள்
தொழும் திருப் பாதன் இராமாநுசனைத் தொழும் பெரியோர்
எழுந்து இரைத்து ஆடும் இடம் அடியேனுக்கு இருப்பிடமே.

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sheyundhirai paarkadal kaṇ thuyil maayan, thiruvádikeez
(having) beautiful (in) the milky-ocean reclining Lord, under His feet
waves

vizundhiruppaar nenjil mēvu nāl jnaani, nāl vēdhiyarhaḷ
(serving) the mahaathmaas hearts willingly great scholars, erudite-Vedic-
scholars

thozhum thiruppaadhan iraamaanujanai thozhum periyōr
serving having-the-sacred- Sri Raamaanuja, served (by) great
feet devotees

yezhundhu irraitthu aadum yidam aḍiyenukku iruppidamē (105)
repeatedly getting up the place of to me residing place
in a happy trance dancing (that is my)
with loud recitations

In the milky ocean with enchanting waves the Lord is reclining with amazing actions and in the heart of those serving at His feet ; the great mahaathmaas, learned ones and erudite Vedic scholars are at home serving the feet of Sri Raamaanuja also and they keep getting up repeatedly and dance with chantings - that very place is where I reside.

'The moolasthaanam' for all 'vibhava murthies' is Thirupaarkadal, the milky ocean. Sri Raamaanuja is in the company of Vyaasa, gods etc. there. It appears that the Lord looks at Sri Raamaanuja condescendingly for having written Sri Bhaashya ! "While he is doing 'prachaaram' here with his Sri Bhaashya, I also would like to sing my hymns up there lauding his contributions" says Amudhanaar. He queries Sri Raamaanuja about his perception that 'Enberumaanaar anubhava' is superior to that of Emberumaan's (The Lord's) - Is it a mere conception or truth / reality ? He desires to be present at the feet of those who are serving Him incessantly.

* ಇರುಪ್ಪಿಡಮ್, ವೈಕುನ್ಢಮ್ ವೇಙ್ಗಡಮ್, ಮಾಲಿರುಜೋಲೈ ಎನ್ನುಮ್
ಪೊರುಪ್ಪಿಡಮ್, ಮಾಯನುಕ್ಕೇಸ್ವರ್ ನಲ್ಲೋರ್ ; ಅವೈತನ್ನೂಡುಮ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್ ಮಾಯನಿರಾಮಾನುಶನ್ ಮನತ್ತು, ಇನ್ ಜಿವನ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್, ಎನ್-ತನ್ ಇದಯತ್ತುಕ್ಕೇ ತನಕ್ಕಿನ್ನುಱವೇ

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* ಇರುಪ್ಪಿಡಮ್ ವೈಕುನ್ಢಮ್ ವೇಙ್ಗಡಮ್, ಮಾಲಿರುಜೋಲೈ ಎನ್ನುಮ್
ಪೊರುಪ್ಪಿಡಮ್, ಮಾಯನುಕ್ಕೇಸ್ವರ್ ನಲ್ಲೋರ್ ; ಅವೈತನ್ನೂಡುಮ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್ ಮಾಯನಿರಾಮಾನುಶನ್ ಮನತ್ತು, ಇನ್ ಜಿವನ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್, ಎನ್-ತನ್ ಇದಯತ್ತುಕ್ಕೇ ತನಕ್ಕಿನ್ನುಱವೇ

* *iruppidam vaihundham vengadam, maalirujolaiyennum*
living place the Vaikunta Thirumala, Thirumaalirumjulai

poruppidam maayanukku yenbar nallor, avai thannodum vandhu
the hilly to the Supreme so (they) the learned along with those arriving
places Lord say ones, sacred places,

iruppidam maayan iraamaanujan manatthu inru avan vandhu
to stay that Lord (in) Sri Raamaanuja's heart now he came

iruppidam, yen than idayatthulle thanakku inburave (106)
arrived at (in) my heart only to him imparting ecstasy

The Lord resides in Sri Vaikunta, Thirumalai, Thirumaalirumjolai and such hilly places ; so say the learned ones. That Lord has arrived with those places and has lodged Himself in our Raamaanuja's heart. The great ones accompanied by the Lord including Sri Raamaanuja have arrived here to stay in my heart.

Right from Paramapadam upto Thirvēngadam (Thirumalai) there are in between many places like 'Soorya mandalam' etc. Similarly between Thirumalai and Thirumaalirumjolai there are a number of Thirupathis (meaning Lord's dwelling centres). Sri Raamaanuja has rejoiced experiencing everyone of these 'divya deshas'. All the 'divya deshas' are interconnected in the heart of Sri Raamaanuja, that too in just a corner of his heart ! Although he is primarily connected with Sri Rangam he just does not stay at one place (one heart !). Amudhanaar exclaims that he reigns only in his heart permanently !! Although my praises to him have come to an end, in order to do justice to describe / narrate various experiences connected with him, countless hymns require to be composed !' Amudhanaar affirms.

* ஐன்துத் தீலத்திராமானுச !, ஐந் ஸுமேவ்விதத்தும
ஐன்துத் தீலையுடல் தீலேசும பிஹந்திந்நு ; ஐந்நிரிய
துன்துத் தீலையும, தீலுடல் தீலேசும ; ஸந் தீலேசும
ஐன்துத் தீலையும, ஐந்நிரியும, ஐந்நிரியும

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* இன்பு உற்ற தீலத்து இராமானுச ! என்றும் எவ்விடத்தும்
என்பு உற்ற தீலையு உடல்தோறும் பிறந்து இறந்து, என் அரிய
துன்பு உற்று வியினும் சொல்லுவது ஒன்று உண்டு ;
உன் தொண்டர்கட்கே
அன்பு உற்று இருக்கும்படி, என்னை ஆக்கி அங்கு
ஆட்படுத்தே. 107

inbu uttra sheelatthu iraamaanuja! yenrum yevvidatthum
ecstatic good - natured Sri Raamaanuja! always all over

yenbu uttra nōi udaldhōrum pirandhu irāndhu, yen āriya
hidden-in-bones diseases- in the bodies being born living countless
affected

thunbu uttra veeyinum shollu vadhu onru undu, unn thonḍarhatke
 undergoing - suffering end up, one for your devotees
 to proclaim thing

ānbu uttru irukkumpāḍi, yennai aakki angu aatpaḍutthē (107)
 as a devotee to - be me render those (and make me)
 (me) devotees their servant

You Raamaanuja. sweet nature and ecstasy personified! I have one request, that is, even if, through countless painful births and deaths, I pass through this disease-affected 'cage of flesh and bones', you please see to it that at all times and at all places, I get absorbed in having/showing bhakthi and serve the holy feet of your devotees.

Even if I am born in this world with 'Prakrithi vaasana', through them I should have the memory of this experience throughout. Such memories should enable me do kankaryam to those who are doing service to you 'all times through', he longs. He feels such service is superior to doing kankaryam to the Lord at Paramapadam.

Recounting the episode of Gadhya Trayam on Panguni Utthiram Amudhanaar talks about the togetherness of the divine couple as being Paratattva (reality) and Sri Raamaanuja's contribution of Vishishtaadvaita (Tattva, hita and Purushaarth).

* ಅಜ್ಞಯಲ್ ಪಾಯ್‌ವಯಲ್ ತೆನ್ನರಙ್ಗನ್, ಅಣಿಯಾಹಮನ್ನುಮ್
 ಪಚ್ಚಯ ಮಾ ಮಲರ್ ಪಾವೈಯೈ ಪೋತ್ತದುಮ್, ಪತ್ತಿ ಎಲ್ಲಾಮ್
 ತಜ್ಞಯದೆನ್ನತ್ತ ಮೃತ್ಯು ನೆಣ್ಣೇ ! ನಮ್ ತಲೈಮಿಶೈಯೇ
 ಪೊಜ್ಞಯ ಕೀರ್ತ್ತಿ, ಇರಾಮಾನುಶನಡಿ ಪ್ಪೂ ಮನ್ನವೇ

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ಅಂಕಯಲ್ ಬಾಯ್ ವಯಲ್ ತೆನ್ ಅರಾಂಕನ್ ಅಣಿ ಆಹ ಮನ್ನೂಂ
 ಬಂಕಯ ಮಾಮಲರ್ಪ್ ಪಾವೆಯೈಯೈ ಪೋತ್ತದುಮ್, ಪತ್ತಿ ಎಲ್ಲಾಮ್
 ತಂಕಿಯತ್ತು ಎನ್ನತ್ತ ತಮಿತ್ತತ್ತು ತೆಂತ್ತೇ ! ನಮ್ ತಲೈಮಿಶೈಯೇ
 ಪೊಂಕಿಯ ಕೀರ್ತ್ತಿ ಇರಾಮಾನುಶನ್ ಅಡಿಪ್ ಪ್ಪೂ ಮನ್ನವೇ. 108

am kayal paai vayal thennarangan aṇi aahum mannum
 cute fish jumping Sri Ranganatha attractive chest residing

pāngaya maamalar paaveyēi pōtradhūm, patthi yellaam
 (in the) lofty lotus flower - residing take refuge and all-devotion
 Sri Mahalakshmi pray

<i>thangiyathu</i> (in you) located	<i>yenn dh thazaitthu</i> so - complete	<i>nenje !</i> my heart !	<i>namthálai mishaiyē</i> on our head
<i>pongiya keerthi,</i> widely spread greatness,	<i>iraamaanujan</i> (in) Sri Raamanuja's	<i>ádippoomannavē</i> lotus feet permanently	(108)

O my heart! complete devotion and greatness characterise Sri Raamaanuja! If his holy feet were to adorn our heads permanently, we should seek refuge in lotus-dwelling Sri Mahalakshmi who has made home in the attractive chest of Sri Ranganatha who is reclining on the serpent in Sri Rangam surrounded by the (Kaveri) watered - fields where cute fish keep jumping up.

Various forms of bhakthi like sravanam, keerthanam etc. lead to bhagavath - bhaagavath - aachaarya devotion, and to achieve this we should have bhakthi in the lotus feet of Sri Raamaanuja and we should pray to him. Even more pronounced is the result of our prayer to Sri Mahalakshmi since 'phalam' is guaranteed when we pray to the Goddess, Sri Mahalakshmi.

Amudhanaar does mangalaashaasanam to the Lord with Sri Mahalakshmi and all his bhakthi converges in his heart to declare the 'phalam' of seeking "Their kataaksham" (merciful attention).

Srimathe Raamaanujaaya Namaha

Sri Rasthu

Other Books by the same author

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